

# BAPTIST MAGAZINE.

NOVEMBER, 1809.

“Whatever is designed to fit *every thing* will fit *nothing well*.”

DR. JOHNSON.

“Names are intended to distinguish Things.” Our Work is called **The BAPTIST MAGAZINE** because it is intended to be a Repository for the Baptists’ use.

## *Sketches of Baptist History.*

### SECTION VII. CENTURY VII. TO THE REFORMATION.

AS we purposely reserve the History of English Baptists for a series of papers intirely appropriated to that part of the Subject, our present object is barely to notice such occurrences as took place on the continent, either directly or remotely connected with baptism.

It must be allowed a task of no small difficulty to sketch a history of a people, existing through several centuries, the subjects of persecutions, imprisonments, banishments, and death. And this difficulty is increased in consequence of a number of individuals, and perhaps some societies, who at different periods embraced the doctrine of scripture relative to this ordinance, but who held no other religious sentiment whatever in common with the general body of believers, who though they kept *this* ordinance as it was delivered, were not so much distinguished by *that circumstance* as by their steady adherence to doctrines now generally termed evangelical, but which for a long period were utterly denied, and their professors destroyed without mercy, by the two great hierarchies which then had dominion over almost all the world called christian. Another circumstance, almost peculiar to the witnesses for God in those ages of superstition and intolerance, has tended to throw their tenets and practices considerably into the shade. Their own books, in which these were explicitly declared, or zealously defended, were sought after and burnt at the restless instigation of persons who exercised a lawless but powerful authority over the consciences of the

multitude. And these vouchers being destroyed, the adversaries of pure and undefiled religion gave themselves up to represent its professors under such an extreme of caricature as to leave little of their real professions or principles to be traced. Yet, in the extremity of their zeal, an occasional sentence escapes, by which it appears that the objects of their hatred, besides holding the doctrines of grace, *denied baptism to infants*; which is sometimes added as if by way of filling up the measure of their iniquity and inevitably exposing them to a more than common degree of popular odium.

But the fact being clearly substantiated that the people who, in the early periods of the christian era,\* were driven by persecution to the piedmontese vallies, were Baptists in the modern sense of the term; notwithstanding the darkness of this long period, we have sufficient evidence that they not only maintained those principles themselves, but their tenets were often spread to very distant places, and believer's baptism continued in practice in various parts of the world among the people who would not "give baptism to children." We transcribe a few testimonies to this effect.

"About the year 670, Christ's baptism, after the preaching of faith in a right manner, was practised in *Egypt* and in such esteem that some in other countries did restore the christian Religion according to their example, who thus differed from the church of Rome, and placed Religion upon its first Apostolic foundation." †

In the 8th century, *Haimo* taught "he that is to be baptized, must first be instructed; that he may learn to believe that which he shall receive in baptism; for as faith without works is dead, so works when they are not of faith, are nothing worth." ‡

"In the 9th century, *Hinchmarus* Bishop of *Laudun* in *France* renounced children's baptism; and he and his diocese were accused in the Synod of *Accincus*, that 'they neither celebrated mass, baptized children, absolved penitents, nor buried [prayed for] the dead.' §

From this period the prevalence of their tenets may be traced by the edicts of councils respecting them, and the fire of persecution every where affording a light in which they may be discovered; their enemies being often times the more incensed on account of their great increase, and the extent to which their principles were disseminated. "They had many itinerant preachers, whom they sent into most countries," and it is said that "these preachers, in their travels, could go through the whole german empire, and lodge every night at the house of one of their friends." ||

That these people were literally and properly Baptists, we learn, 1. From their own confessions of faith, asserting, "In the beginning of Christianity, there was no baptizing of children; and that their

\* There were churches of them in those parts of France, under *Antoninus Verus*, the Emperor, Anno 179.

† *Jos. Vicecomes*. 1. 2. c. 3.

‡ *Haimo* in *Postil*. on *Mat.* 28.

§ *Bib. Patrum*, Tom. 9. par. 2. p. 157.

|| *Twisk Chron.* lib. 13. p. 546.



forefathers practised no such thing." \* "We do from our hearts acknowledge, that Baptism is a washing which is performed with water, and doth hold out the washing of the soul from sin." †

2. From the accusations of their adversaries, and the grounds of their condemnation. "About the year 1049, *Beringarius* was accused, (among other heresies) of denying baptism to little ones." This *Beringarius* "was a bold and faithful preacher, from whom the *Gospellers* were called *Beringarians* for about 100 years." ‡ In a few pages of their history we read of many hundreds burnt, beheaded, drowned, and otherwise massacred, "for opposing Infant Baptism," § and "for being baptized;" || yet *Aeneas Silvius*, afterwards Pope *Pius II*, confessed "that neither the Decrees of Popes, nor Armies of Christians could extirpate them." ¶ And notwithstanding these bloody persecutions, it was computed that in the year 1160 above 800,000 persons professed this faith.()

To the exemplary character of these people, a learned historian bears the most unequivocal testimony, "We have several proofs of the zealous efforts of those, who are generally called, by the Protestants, the *witnesses of the truth*; by whom are meant, such pious and judicious christians, as adhered to the pure religion of the gospel, and remained uncorrupted amidst the growth of superstition; who deplored the miserable state to which christianity was reduced, by the alteration of its divine doctrines, and the vices of its profligate ministers; who opposed, with vigour, the tyrannic ambition, both of the lordly pontiff and the aspiring bishops; and in some provinces privately, in others openly, attempted the reformation of a corrupt and idolatrous church, and of a barbarous and superstitious age. This was, indeed, bearing witness to the truth in the noblest manner, and it was principally in *Italy* and *France* that the marks of this heroic piety were exhibited." []

For several centuries, however, after the sixth, Infant Baptism was supported by the decrees of Councils, and the mandate of Emperors, and imposed by the Anathemas of Priests, Bishops, Cardinals, and Popes, the whole enforced by fines, imprisonments, and the most cruel tortures and deaths. The unavoidable impression from reading this part of its history is, that it must have been a *novel institution*, which required the strong arm of power to introduce into general use. Even this could not prevail, unless in cases where the mental character was in a state of degradation and vassalage. A

\* *Merling*. Hist. part 2. p. 738.

† *ibid* 743. 4.

‡ *Magd.* cent. 11. cap. 5, p. 540. *Clark's Martyrol*.

§ *Montanus*, p. 83. *Twisk*. p. 489 546. *Baron. Annals*, anno 1232. *Dutch Mar.* p. 92. to 112.

|| *Roche's Abridg. of Brandt's Hist.* v. 1. p. 33, 36, 59, 60; 69, 78, 85.

¶ *Nec ullis vel Romanorum Pontificum Decretis, vel Christianorum armis deleri potuisse. Æn. Syl. cap. xvi.*

() *Morel's Mem.* p. 54.

[] *Mosheim*, vol. II. p. 544.

few attendant circumstances will suffice to explain our meaning, and shew that the *mental character* (to say nothing more) of the persons among whom Infant Baptism flourished, and who were its most zealous supporters, reflects no honour on the cause. "One of their children dying unbaptized, was taken up and baptized afterwards, and had his father's name given him."\* Some of them "baptized in the name of the omnipotent, Father, Son, and Holy Spirit, and blessed Virgin Mary."† And "from *Austin* till *Bernard*, a period of 7 or 800 years, their custom was to baptize *naked* both men, women, and children; and this practice was supported by their chief Doctors, as *Cyril, Amphilochius, Cretensis, Anselm, Bernard, Aquinas, Chrysostom*, and others! ‡

The state of Religion in the prevailing hierarchies having at length reached the extreme point of every thing that was execrable, and the Doctrine of the *faithful witnesses* spreading through most nations of Europe; the Dawn of Reformation began to appear.

"It must, indeed, be acknowledged, that they who undertook, with such zeal and ardour, the reformation of the church, were not, for the most part, equal to this arduous and important enterprize, and that, by avoiding, with more vehemence than circumspection, certain abuses and defects, they rushed unhappily into the opposite extremes. They all perceived the abominable nature of those inventions with which superstition had disfigured the religion of Jesus; but they had also lost sight of the true nature and genius of that celestial religion, that lay thus disfigured in the hands of a superstitious and dissolute priesthood. They were shocked at the absurdities of the established worship; but few of them were sufficiently acquainted with the sublime precepts and doctrines of genuine Christianity to substitute in the place of this superstitious worship a rational service. Hence their attempts of reformation, even where they were successful, were extremely imperfect, and produced little more than a motley mixture of truth and falsehood, of wisdom and indiscretion; of which we might alledge a multitude of examples. ¶

We close this Section with the Sentiments of that eminent Reformer WICLIFFE on the subject of Baptism, and we transcribe his own words below. He taught his followers that "It is not lawful for Believers, though they had received the Baptism of the Spirit, to omit the Baptism of water; but that as opportunity and circumstances might occur, it is necessary so receive it." And again, that

\* Madg. cent. 7. † Gulielmo, p. 419.

‡ Vossius, p. 31... 36. It is rather remarkable that Pædobaptists in modern times have attempted to lay this abominable custom to the charge of the Baptists of former ages; when the real fact turns out to be, that it was for many centuries the practice of those who baptized Infants, and there is no proof whatever that the ancient opposers of Infant Baptism ever adopted such a nameless custom.

¶ Mosheim, vol. II. p. 545.



"persons are first to be baptized with (what he calls the first or) insensible Baptism, viz, in the blood of Christ, before they are baptized in water: without which, their baptism in water profits nothing" \* Z.

## Remarks on the Apocalyptical Churches.

### VII. LAODICEA.

Laodicea lay south of Philadelphia, in the way to Ephesus, and about half way thither. It was built by Antiochus Theos and named after his consort Laodice. What remains of it is called now by the Turks Eski-Hissar. It was built upon seven hills, and encompassed a large space of ground. The grand circus which would contain 30,000 men, into whose area they descended by 50 steps, is still to be seen. Epaphras is spoken of, *Col. iv. 13*, as having great zeal for them as a church; but from the 17th verse it appears that according to the apostolic constitution, Archippus was ordained bishop of Laodicea. In the second century, Sagaris was bishop or pastor of it, and suffered Martyrdom in the reign of Antoninus Verus. Theodorus and Gregory were bishops in the 4th century; in the fifth it was Metropolitan church of 16 bishopricks; in the sixth Tiberius was bishop; in the eleventh the Turks slew great part of the inhabitants, and with them their bishops. The great head of his church unwillingly, as it were, parted with them; but judgment, his strange work, arrived at last. He is slow to wrath but he is *unchangeable*, if he says of an individual or a church that is luke-warm, *I will spue thee out of my mouth*; He will ease himself of his enemies. Laodicea is now altogether a desolation; it has not an inhabitant; it cannot boast so much as an Hermit's cell. It is a dwelling place for wolves, foxes, and jackalls. It is indeed a den of dragons, snakes, and vipers, and the hold of every unclean beast. Even Mahometans refuse to dwell in it. *He that hath an ear, let him hear what the Spirit saith to the churches*. There is nothing for which they are commended in the letter addressed to them, but much for which they are blamed. Their self-delusion is awful. They appear to answer the subsequent description—they had a regular pastor, and he a regular man, and orthodox and respected. The people regular in their attendance at their stated seasons, perfectly ready

\* "Non licet Fidelibus supponendo Baptismum flaminis, Baptismum fluminis relinquere, sed necesse est, data opportunitate, circumstantia, ipsum accipere." *Triialogia*, cap. 12. ex Wald. tom 2. De Sacramentis, c. 107. "Ideo absque dubitatione si iste insensibilis Baptismus affuerit, baptizatus a crimine est mundatus; etsi ille defuerit, quantumcunque essent priores, Baptismus non prodest animæ ad salutem." *Triialogia*, cap. 11. ex Wald. tom 2. de Sac. c. 97.

to resist any innovations in the church with puritanical exactness—accustomed to their pastor's voice, mode, and doctrines, and he accustomed to their countenances, their habits, and manners. Pastor and people considered themselves in easy circumstances, every one knew his bible, could reason upon its doctrines, defend its institutions with pristine clearness, and send as orthodox and regular letter to the Association as any in the seven churches. In connection with a polite circle of worldly acquaintance, they also enjoyed the innocent amusements of the day. With this character and these enjoyments they felt no wish for more. From such accursed sloth, Good Lord deliver us. There are no such characters in heaven, and hell never set such an example. How different the MASTER of Assemblies. His character was so well ascertained, that centuries before he appeared, it was written of him, *The zeal of thine house hath consumed me.*

Cold mountains and the midnight air  
Witness'd the fervour of his prayer;  
The desert his temptation knew,  
His conflict and his victory too.

How different also his servant Paul, *Neither (saith he) count I my life dear unto me so that I might finish my course with joy, and the Ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.* But the Laodiceans, (and are there not many like them Reader?!) The Laodiceans were neither cold nor hot; no wonder that they were *deceived and disapproved*. They *thought*, really *thought*, that they were *wise*, and yet were *ignorant*—they thought they were *rich*, but they were *poor*—they thought they were clothed, but they were *naked*—they thought they could *see*, but they were *blind*—they thought they were *happily* in need of nothing, but were *miserable*. How complete the description of their misery! Reader, figure to yourself a fellow creature at your threshold; wretched, miserable, and poor, and blind, and naked; and add this thought, that poor creature *thinks* he is rich, increased in goods, and needeth nothing. How awful the words of him that knoweth the heart. He said, *I know thy works, thou art neither cold nor hot. I would thou wert either cold or hot; so then, I will spue thee out of my mouth. Because thou sayest I am rich and increased in goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.* There are many ways that seem right unto a man, but the end thereof is death; may we therefore pray the Psalmist's prayer, *Search me, O God, and*

\* How different his Servant PEARCE who sacrificed himself at the foot of the Cross. He said once to the writer of this short history, "Is there no young man at Bristol fired with the Saviour's love? I would cheerfully give up 50 of my choicest members to establish another Interest. Birmingham is large enough."



*know my heart, prove me, and know my thoughts, and see if there, be any wicked way in me, and lead me into the way everlasting.*

But what mania could possess them, to make them think and say that they were wise, when they were ignorant, rich, when they were poor, clothed, when they were naked, that they could see, when they were blind, were happy, when they were miserable? This came of being *lukewarm*. Let a christian, or a church get into that state, and they will soon grow miserable, and wretched, and poor, and blind, and naked. Reader, *lukewarmness in the cause of God* will make you think as the Laodiceans thought, and bring equal ruin upon your soul. *He that hath an ear let him hear what the Spirit saith unto the churches. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.* But these Laodiceans were not only *deceived*, they were also *disapproved, rejected, cast out*—nay, the old-fashioned word shews how disgusting such characters are to the heart of our Lord, *I will spue thee out of my mouth*. How could it be otherwise? How could he who was rich, and who for our sakes became poor, bear that sinners should think *themselves* rich? How could he who was the wisdom of God, endure that the ignorant should boast of knowledge? How could he who drank of the cup of his Father's wrath to save sinners from wretchedness and misery, suffer those who professed his name to conceive that they were rich and increased in spiritual goods? What an insult to his bounty! How could he who delighteth to see all his servants as flames of fire, endure to see a body called by his name careless whether his kingdom prospered or not? Such a disposition among the Angels in heaven would have cleared the heavenly regions of its inhabitants in a moment, and made a hell of Laodicean Spirits. How could he, who being in agony, sweat drops of blood falling to the ground, and whose zeal consumed him, suffer a nauseous indifferent professor in his house, or a yawning indifferent soul in his closet? He addressed himself to this church as the *Amen, the faithful and true* witness. Christians are called upon to be faithful and true also, but lukewarm professors are neither faithful nor true. And if churches do not disgorge such characters, they will make the whole heart faint, as well as the whole head sick. But the word is gone forth from Him who is the beginning and the end; He saith, *he that is not with me is against me—If any man love father or mother or son or daughter more than me, he is not worthy of me; and he that taketh not up his cross and follow after me is not worthy of me.* Nothing is more plain than that a Laodicean soul cannot enjoy Christ. That flaming spirit, Paul, saith, *If any man love not the Lord Jesus Christ, let him be anathema maranatha.* So say all the faithful,  
Amen. K. L.



## On the advantages of Social Religion.

(concluded from page 398)

In the next place, social intercourse will *improve the Christian graces*. It softens that austerity of manner, which too frequently marks the recluse, and wears away those asperities of temper, the growth of which is favored by retirement—things which deform the character however intrinsically good, and cannot but obstruct the influence of its virtues. If frequent abstraction from the world be necessary to equip the christian soldier, society is not less so, both to whet his arms, and to give them polish and brightness. The most solid excellencies and the highest religious attainments lose much of their *relative* value, when destitute of an engaging exterior; mankind in general are too superficial to discern, or too unjust to acknowledge them in a coarse and unamiable form—but are easily captivated with an agreeable outside. The unsightly incrustation of the gem must be worn away by the action of other bodies upon it, before its beauty can appear, or its preciousness be estimated.

If vice be never more dangerous than when she succeeds most in assuming the garb of piety, the latter is never more useful than when displayed in her own native attractions. Yield not this advantage to the enemy—but add to the substance of vital Godliness its amiable exterior. Remember, brethren, you are called to cultivate, not only whatsoever things are *just and pure*, but whatsoever things are *lovely* and of *good report*. Neglect not that apostolic exhortation—Be courteous; for to adorn firmness of principle with meekness of temper and courtesy of manner, baffles malice, and deprives ridicule of its object, whilst it always abates prejudice, and sometimes conciliates affection. Nevertheless, as the carnal mind is enmity against God, it will, when opportunities occur, shew the same spirit towards his faithful people, and however irreproachable your conduct, you must expect to meet with some degree of its hatred and opposition. Which leads us to state another advantage of union with your brethren—it will *fortify you against the assaults of the world*.

Assailed on every hand, you will need all the assistance and support you can render one another; and cast on times singularly perilous and awful, more than ordinary strength will be necessary. Whilst scepticism insinuates itself into societies under the usurped name of rationality—Infidelity throwing off its ancient reserve, shews its imposing front boldly without, and will attack you alternately with the artillery of sophistry, and the lighter, but not less dangerous arms of wit and ridicule. You will see the standard of sin every where erected, and multitudes flocking unto it.—Were manners ever more dissolute, or vice and profligacy more open and unblushing?



Anciently their unseemly triumphs were more confined to the metropolis or to great cities, where crowds afford concealment, or lessen shame; but in our day they have extended into the most distant counties, and have ceased to be uncommon in towns and villages! The neighbourhood of wickedness is always dangerous—familiarity with it still more so. We cannot forget that you, brethren are not invulnerable. Like others you are susceptible of the captivations of pleasure, of the various influences of worldly interest, the infection of prevailing example, the reproach of singularity, and the poignancy of ridicule. How mighty is the power of names! they cannot, indeed, change the nature of things—but they serve to decry them. Your faith in the gospel will be called *weakness* and *credulity*—your scrupulous attendance on its ordinances *superstition*—your devotion *enthusiasm*—your zeal *bigotry*; and in your abstinence from the fashionable follies and dissipations of the world, you will be deemed *rigid* and *precise*, if not *morose* and *gloomy*. Against this combination can you, christian, stand alone? will you venture on the conflict single handed? It would unquestionably be your duty, if thrown into such peculiar circumstances, even singly to maintain, “Against revolted multitudes the cause of truth”——and to bear “Universal reproach, far worse to bear than violence;—and it should be all your care “To stand approved in sight of God, though worlds judged you perverse.”

It is, however, much easier to go without the camp bearing the reproach of Christ, when another is open to receive us. Having the support of your brethren, not to avail yourselves of it, would be prodigality of valour. A single combatant, however powerful or expert, may be borne down, or worn out by numbers; and a line that is too extended, is soon broken—but when believers, (equipped in the armour of God,) stand together and act in concert, they present to the aggression of the enemy, a firm phalanx, on which he spends his force in vain. Such union will be a preservative from declension; or if one fall in such company, many hands will be stretched out to lift him up. The thought of being surrounded and sustained by the wise and good, chases away despondency, decides the wavering, and gives a new glow to the intrepid. In such circumstances the spirits rise above their ordinary level, and even the timid and the feeble, out of weakness becoming strong, achieve things of which they had thought themselves incapable. In a word, deriving these various advantages from social intercourse with your fellow-believers, you will, as individuals, be more ready and *more able* to give a *reason* of the hope which is in you; with meekness and in the fear of God—but unawed, unintimidated by man.

With a care for your own preservation you will join an earnest solicitude for the salvation of others. We add, therefore, that your associating together, will not only fortify you against the assaults of



the world, *but stimulate your exertions for its good*. All that we have adduced, bears more or less on this grand point—your usefulness. Private virtue is public good. Religion is no monopoly, and the spiritual improvement of particular societies, is virtually that of the community in general, however divided into sections, or variously denominated. The Most High, who needs not our services, who is not limited to means, but who alone by the agency of the Holy Spirit, gives them all their efficiency, is pleased, however, to carry on the purposes of his grace by the instrumentality of his people. Never lose sight of your relations to the world. If as *dissociated* individuals, your resistance to *evil* will be less effective—proportionably so will be disunited efforts to do *good*. If much be done by an individual, it is obviously by his influence on others, and the impulse he gives to those around him. His exertion acts upon society like the pebble on the water, which breaks its stillness, and a central motion being given, a wider and wider circle succeeds. If viewing the superior attainments or greater usefulness of others, will promote humility, it will also excite a generous emulation. Consider that principle of imitation which is interwoven with the texture of our moral frame, and which produces so strong a bias in all mankind. Learn the right use of this principle from its sad abuse and perversion. Observe the men of the world. What renders them to unashfully active in sin? Example begets likeness. Their passions acquire new fervour in iniquity from the conversation and manners of their companions, and the more they associate, the more ardent they become in their career. And shall not the social principle, when exalted to the service of religion, and purified from every thing sordid by a heavenly influence, operate with equal energy in a better cause? Blessed be God, it has done so in not a few instances. What unnumbered monuments of Christian benevolence, which shed unrivalled glory on our age and country; how many institutions, the sacred fruits of which have been wafted to the remotest regions, have sprung from the intercourse and exertions of pious individuals, who acting together in societies, have, by a conjunction of talent and affection, stimulated one another in the pursuit of objects, which, though not attractive to worldly ambition, are of supreme interest to the human race! Truth, independent and unchangeable in itself, does not indeed lean for support on numbers; yet the union of many gives increased impulse and activity to every principle and passion; and when believers stand fast in *one* mind, striving *together* for the faith of the gospel, christianity will spread its triumphs—triumphs beneficial in their results, unsullied in their achievement. Look not therefore every one on his own things only—but every man also on the things of others. And let us consider one another to *provoke* unto love and good works.



A *sense* of the awful ruin into which mankind are plunged by sin—*gratitude* for the distinguishing mercies vouchsafed to yourselves—the *nature* of our religion, which is pre-eminently love, and the *example* of our Lord, whose whole mission and work proceeded on this compassionate principle—combine to enforce your obligations to strenuous and united exertions. If, brethren, you can look with frigid indifference on the cause of Christ, your hearts do not beat with his spirit, you can have no affinity to his character—no undelusive hope in his gospel. A *concern* for the diffusion of genuine religion, is one of the surest indications of its existence and growth in the soul; nor will it be a fleeting emotion, but be wrought into your habits of feeling, and will blend itself with the elements of your minds. It will influence fervent supplications for sinners, and brace the sinews of active benevolence. Beholding men perishing with wants, which nothing but the knowledge of Jesus Christ can supply—you will be ardently desirous of extending the means of grace to the *destitute*; and of inspiring those who carelessly possess them, with a devout regard to the gospel, that sitting under its joyful sound, they may learn to estimate its value, and be happily made partakers of its blessings.

Whether we consider the magnitude either of the *evil* or the *good*, which the subject involves, nothing can exceed—nothing can equal the force of the motive which it urges. Would you set up mounds to arrest the progress of an inundation—or exert yourselves to stay the ravages of a plague? Sin is still more dreadfully destructive. Oppose it unitedly—perseveringly; and however difficult the enterprise, you are certain of some success. To increase the sum of moral good in the world is the great work to which we *all* called, whatever be our talents or station; and there is not an individual, however circumscribed his sphere, or inconsiderable his influence, who has not in some degree the means of promoting it: for as no breath of sincere prayer is ever lost, but ascends availingly to heaven through our great Intercessor—so no effort in his service, however weak or obscure the instrument, shall be in vain. Remember it concerns not only the salvation of your own souls—but the *most precious interests of your families*, the *prosperity* of the societies to which you respectively belong—the *welfare* of your country—and more remotely the *amelioration* of the world. Different from the proceedings of human affairs which strike and impose, the principle of religion, like its divine author, operates unseen, unheard, and its effects, as they chiefly respect the mind, may not arrest the observation of the world, but however noiseless or unsplendid, they are great and permanent. Whilst other goods extend not beyond the individual, or perish with him, those of a spiritual nature grow more abundant by diffusion, they prolong their course with years, descend to successive generations, and not ceasing with time itself, strike an influence through eternity.

That God, whose agency, though unperceived by the eye of sense, is supreme and universal, holds in his hands the fortunes of empires; and what secret means of defence, what hidden sources of restoration does he prepare for a nation, when he forms in it a people for himself! We live, brethren, in no common times. What vicissitudes have we not seen among the powers of this world! How many States which had withstood the wasting lapse of ages, have been suddenly crushed beneath the burning wheel of revolution! Amidst the convulsions of Europe, and the tremendous crash of falling kingdoms, which appal a shrinking world, it is consoling to behold in the Governor of the Universe a *Father*, who spreads over us his protecting wing; and to know that the destinies of nations are influenced more by his regard to his interceding children, than by the wisdom of statesmen, or the prowess of conquerors, who though they mean not so, neither do their hearts think so, are but the instruments of His sovereign power, who makes both the councils and the wrath of man to praise him, and directs events the most disastrous to promote the extension of his Son's dominion.

At such a momentous crisis the passions of men will work, and allow us to remind you, brethren, that you are called to walk with more than ordinary circumspection. Many keen, if not malignant eyes are upon you. The least faults in your characters, like the minutest specks on the purest and most transparent bodies, will be easily discerned; and they will be seen through optics which will magnify them. Embody the Gospel, and render its moral power visible to the world, in the whole round of Christian tempers and virtues. Be charitable in your judgments of *others* but *severe* upon yourselves. Aiming at the good of *all*—endeavour, if it be possible, to offend *none*. Fear not, indeed, in every work of piety and mercy, to proceed against the tide of reproach and calumny, but give no just occasion of having your good evil spoken of. Seek not the applause of men, be it yours to deserve it. It is not enough that your zeal be influenced by love, let it be guided by wisdom, and tempered with meekness. In fine, imitate the Lord Jesus—and reflect his character in your own—that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse generation, among whom ye are to shine as lights in the world.

### *On the Government of the Tongue.*

*(concluded from page 404.)*

Thirdly. Our language must be pure and chaste in our communications with each other. *Let no corrupt communications pro-*



ceed out of your mouth, but that which is good to the use of edifying, that it may minister Grace to the hearers. Eph. iv, 29.

1. Our communications must be free from impurity and obscenity; not only from the coarse brutality of the vulgar, but also from the more dangerous language of the polite debauchee, who artfully conveys his loose ideas under dubious expressions. These, sharpened by satire and smoothed by wit, catch the unwary, and pollute the moral feelings unawares: if such be reproved, they shield themselves behind their phraseology, and condemn their reprover; insinuating that the blame lies with himself. Let your ideas be chaste, as well as your language pure. A pure heart delights in pure language, a vicious heart only can take pleasure in obscenity. But as our eyes and ears, our speech and senses are both outlets and inlets of sin, we should make a covenant, like Job, with our eyes and ears, and like David, *set a watch*, and pray to God to set one, *before our mouths*, and to *keep the door of our lips*.

2. Our conversation in this respect must also be good to the use of edifying, *that it may minister grace to the hearers*. We must employ our tongues about what is profitable, as well as pleasing and instructive: and such themes are near to every believer in Christ. This will minister *grace* to those who hear us, and so edify or build them up in faith, hope and charity. Under this branch of christian morals, allow me to observe, (1.) That great responsibility attaches to parents respecting their children. Nothing ought to be seen or heard which pollutes the mind, or nourishes concupiscence in the heart; but instruction, reproof, and correction, should be suitably dispensed. Particular attention should also be paid to servants, since one profane, or unchaste servant may corrupt our children *before* we suspect it. The writer of this has met with penitential confessions of some, being seduced to horrid crimes, at an early age, by servants who were never suspected. How careful also should we be to restrain our children from such reading, company, and places of resort, as tend only to corrupt their moral feelings. (2.) Great responsibility also attaches to the Instructors of youth. Public education has its advantages, and the present state of society cannot dispense with it. But Christian parents should be careful to whom they confide their sons and daughters, at a period so important to their present and future well being. It is an important and honourable office to be an Instructor of youth; but when engaged in, and on a large scale, merely from pecuniary motives, small attention, it is to be feared, will be given to that which is most important, the morals of the pupils.

Fourthly. He who would not offend in word, must also in his conversation be free from levity, it must be honest, grave, weighty, that its worth may make it venerable. The vice which we mean to

stigmatize by levity is what our apostle calls *foolish talking and jesting*, which are not convenient, but often, and generally the very reverse, by drawing forth the vanity and malevolence of the speaker, and exciting unpleasant sensations in some of the hearers, and much levity in others. That men of the world, or people of fashion, as they term themselves, and party politicians, after tavern dinners, should give place to this levity, is not at all to be wondered at: but that professed christian ministers, and *disciples of the Man of Sorrows*, after the solemn services of religion, should lapse into such a temper and spirit in their convivial hours, is not a little surprising, as it is so degrading to their character, and grieving to the spirit of devotion. I have seen on certain occasions what has much disgusted both myself and others; and I hope our ministers at ordinations, and the messengers of our churches at Associations, will guard against this indecorous levity, as well as all christians in their social interviews. I am not disposed to be more censorious than the Apostle, who permits believers to use their liberty in partaking of a domestic entertainment with unbelievers; *1 Cor. x, 27*, (though such things are rarely friendly to piety but the contrary;) yet let us not lose sight of our dignified and yet accountable character, as christians, but act up to it: which if we do, our company may be as little sought after by our neighbours, as their conversation is relished by us.

In direct opposition to this levity let your communication be solid, serious, weighty, honest, venerable. Let it be such as engages the attention of the wise and good; tends to instruct the ignorant, confirm the wavering, and stimulate the less active to nobler exertions in the cause of truth and piety. In one word, let it be such as you can reflect on, when returned to your closet, with approbation, and solicit your Saviour to bless to others.

Fifthly. To offend not in your words let your communication be corresponding to the christian's lovely attire; *1 Pet. v, 5*, free from pride and breathing humility. How often does the diabolical temper pride assault the christian? and how frequently does the tongue emit its ebullitions? In speaking of ourselves, our labours, our exertions, our friends or families, our attainments in religion, our conflicts and victories; without great vigilance, pride will shew itself, and be discoverable to the more eagle eye of the hearer, when wholly concealed from us. It is an evil that besets not only easily, but on every side. Let us therefore labour to have our hearts ever in a humble frame, and our speech will be correspondent therewith. In our intercourse with fellow creatures and fellow christians, let our communications be lowly and humble. *When Ephraim spake trembling he exalted himself in Israel, but when he offended in Baal he died.* When the Apostle of the Gentiles, who so nobly fulfilled his course, and carried the triumphs of the cross from Pa-



destine to the west of Europe, speaks of himself, he says, that he is *the chief of sinners, and less than the least of all saints*; And if we have the same spirit our communications will correspond with his.

Sixthly. He who aspires after perfection in the christian character, must in his communication never lose sight of love; *speaking the truth in love*. Malevolence and hatred are directly opposite to love. The expositors of Moses, before our Lord's time, gave this comment upon the divine law, *Thou shalt love thy neighbour and hate thine enemy*. But this was a vile inference—for the law enjoined universal benevolence from Man to Man. See *Exod. xxiii, 4—6. Deut. xxii, 1. Job xxxi, 29. Prov. xxiv, 17, 18. xxv, 21.*

As all profane imprecations upon themselves disclose the impiety of mankind, so their curses or imprecations upon others, whether persons or things, clearly reveal their enmity against them. Our language must be free from this; and every kind of evil wish for any creature, whether animate or inanimate, whether rational or irrational. Many common expressions are not merely cant phrases, or unmeaning expletives, but in the language of reason, are Curses, vile and abominable, and to be abhorred and avoided by all who fear God. This malevolence appears in various ways among worldly men and false christians. To avoid which, let your language in all your communications be dictated by universal benevolence; and in all your intercourse with men, whether friends or foes, whether heathens, turks, jews, or christians, nominal professors, or men of real piety, let benevolence rule in your breasts, and like Solomon's virtuous woman, *open your mouth with wisdom, and let the law of kindness be in your tongue*. As to those who are present, so will you speak of those who are absent, namely, in truth and love. This is the very soul of eloquence, whether addressed to God or man. It was this in pleading with Jehovah concerning his brother Esau, that rendered Jacob, called afterwards Israel, that prince who prevailed with God and with man. This holy benevolence rendered Moses so prevalent in prayer. This made Paul so wise and faithful a minister. This love enobles the believer's communications, and sheds a sweet savour through all his conversation. Even censure and reproof are made palatable by it. Therefore let all your conversation be seasoned with love.

LEUCONOMOS.

---

### Remarks on Canticles i, 9.

*I have compared thee to a company of Horses in Pharaoh's Chariots.*

The principal idea suggested by this comparison seems to be that of unity of exertion. Horses are not put into a chariot to

stand still, but to draw it, and every member of a gospel church, acting consistently, has something to do. On this idea I ground the following remarks.

I. *All are to pull.* The language of our Lord, *without me ye can do nothing*, whilst it teaches to look to the source of strength, at the same time implies that there is something to be done. The necessity of activity in every member of a church, be they ministers, deacons, or people, is strongly enforced and beautifully illustrated by the apostle, 1 Cor. xii, from the different uses of the members of the body, yet all conducive to the health and supply of the necessities of the whole; this applies not only to ministers, but from the latter part of the chapter, it is evident, to christians and church members universally. Some, from the ability they have for activity in that department, are called to act as deacons, having the care of the temporalities of the church; others as men of sound judgment are qualified to give advice and even direction in difficult cases; others as wise men know how to speak a word in season to the weary and the afflicted, to suggest comforting considerations to the tried, tempted soul, that prove by the blessing of God the happy means of delivering the soul out of trouble; others the Lord has made stewards over a considerable portion of worldly goods, and these are called upon to honour the Lord with their substance by relieving the pressing wants of their necessitous brethren. Now when all these are thus acting in the Church according to their different qualifications and capabilities, we see a well regulated christian community, and acknowledge the beauty of the comparison of the church of Christ to a company of horses, &c.

II. *They pull in one direction, all one way;* or it is not very likely the chariot will go forward. If one horse is pulling one way, and another in a different direction, their different action would rather impede their progress, than help the chariot forward: and if in a church there are jarring interests, the members pursuing different objects, the comparison of the text will not apply to them. It is necessary that all have one object in view, and this the Glory of God; to the promoting of which every act should have an evident tendency; it is obviously important that we frequently bring our actions to this test—do we design the glory of God? or is it to answer some sinister end, which (tho' kept in the back ground) is really the grand moving Principle of our course of our action? If in one it is a desire to display his powers, to exhibit his gifts, for the purpose of gaining applause from an admiring audience—if in another it is a love of pre-eminence, to lord it over his brethren, and to shew himself some great one, if in another it is pharisaic zeal, and all his exertions are for the purpose of manufacturing a righteousness of his own, notwithstanding his profession and creed to the contrary; these will create jarring interests, these are different objects, and if



these are pursued with avidity, it is more than probable that ruin or the breaking up of the community will be the consequence. We will grant the good of our own souls is an object we should have constantly in view, as members of churches, but this will not clash with our having constantly in view also the glory of God, in the spreading of his gospel, and promoting the wider extent of the truth as revealed in his word; if concerned for the welfare of souls, it will be an object with us that sinners may be converted, it will be our constant prayer, and our exertions will have this avowed and decided object, that many may be *turned from darkness to light, and from the power of Satan unto God*. When this common object calls forth the exertions of every individual in a christian society, there is a propriety in applying the comparison to them.

III. *They pull according to the necessity of the Case.* There is not always necessity for great exertions; at times they go easily along, the road is even and good, but anon they have hills to mount, and the road is heavy, and then of necessity, their exertions must be greater. A Christian community sometimes find their path plain, and their progress easy; no particular trials attend them; but by and by the case differs, their path is rough, and there are many direct up-hill pulls necessary. This is true in the church in general; as an acquaintance with its history will testify. At one time its enemies have assumed a very formidable aspect, the powers of the world have been permitted to persecute in various ways; prisons and deaths in a thousand terrific shapes have been the lot of God's people; it has been at the hazard of life that even the appearance of christianity has been kept up. In some cases they have been few in number, and poor in circumstances, so that it has appeared next to impossible they could exist as a church. These are up-hill times. But soon after, persecution has ceased, it has incurred little or no disgrace or hazard to appear on the Lord's side; then professors have become respectable as to numbers and means of keeping together.—

Now in the former case, the necessity of exertion is plain, and according to the necessity of the case, like a company of horses in chariots, are each of them called to the demonstration of more zeal and greater activity in the cause of Christ.

Will my brethren permit me to address them particularly on this part of the subject? Some have been favored as a church, in that for many years they have been kept together, and they have been noticed as a flourishing people, their pastor has been long spared to them and they have long enjoyed his usefulness, sitting under the shadow of the Redeemer with great delight. These have had an easy time and should abound in all *the fruits of righteousness that are by Jesus Christ to the glory of God the Father*. Others lament the removal of their pastors, and they may expect those

difficulties generally connected with such a circumstance. They are doubtless come to a harder pull; they should be aware that greater exertions will be necessary; they will be called to much of bearing, forbearing and forgiving; let them ever keep in view, and jointly pursue the same object, the Glory of God our Redeemer, the advantage of their own souls, and the salvation of the souls of others; may all such, like a company of horses in chariots strive together for the faith of the gospel, contend for the faith once delivered to the saints; and ever be concerned to promote the widest spread of gospel truth.

IV. They *pull according to their several ability*. Here they may differ much, they cannot pull alike vigorously, but each exerts himself to the utmost in the common cause. We cannot avoid making this remark on observing a company of those noble useful creatures in a chariot: and it is a sad sight and a sad hearing, when a christian appears afraid he shall do too much; enquiring what others do, in order to measure the extent of his own exertions. The enquiry should rather be, what more can I do in aid of our cause? Not what have I done; that may excuse future negligence? Never let this thought arise whilst any thing remains to be done. Should a christian observe a slackness, a blameable slackness in another, let not this influence him to a like conduct; let him imitate no such examples, but rather pray for and lament over them; let the indolence or slackness of others excite to greater activity, inspire him with greater zeal, let him endeavour to the utmost of his power to make up the deficiency arising from other's negligence; herein he will discover a *willingness of heart*, and the cause of God will appear like the chariots of Aminadib (a willing people) straining every nerve, in promoting the noblest object that can engage the attention of mankind. Let professors read the parable of the Talents; an Individual may have ten, five, two, or but one talent; let each employ that which is committed to his charge, and avoid the severe reflection, the awful sentence connected with *O thou wicked and slothful servant*.

J. H.

---

### A Hint to Antinomians.

I was lately very much affected on hearing that a professor with whom I had once walked to the house of God in friendship, had lately made use of this remarkable expression. "*I would go a thousand miles, barefoot, upon sharp flints, to see duty buried!*" In time I partly forgot it, but it came, and came, and came again afresh, and I said, *the man will see it*. But, however such deluded souls may burlesque divine truths, such things



are awful solemnities, and as such I wish to treat them. Not willing to trust an affair of eternal moment on human conjecture, which would be like building the dome of a cathedral upon the stem of a tulip, I wished to proceed upon safe ground, I therefore took my bible, and found duty to originate in, and run commensurate with the command of God. *So likewise, you, when you have done all these things which are COMMANDED you, say, we are unprofitable servants, we have done that which was our DUTY to do.* The commandment and the law I found to be the same thing: *the law is holy and the commandment is holy, and just, and good. Sin is the transgression of the law. It is wickedness, How shall I do this wickedness and sin against God. The wicked shall be turned into Hell.* Now I felt my ground, I perceived that the scripture looks upon law-breakers as wicked, and as such consigns them to eternal misery, unless they repent. I said the transition from earth to hell will be as painful, *as walking a thousand miles barefoot upon sharp flints.* When he comes thither, he will find none but such as hate duty as well as himself; such as, *The fearful, the unbelieving, the abominable, the sorcerers, the idolators, have their part there. They would not have God to reign over them, and being filthy they are filthy still, and being unjust, they are unjust still: Now he sees duty buried.* I felt for my quondam friend, and I felt for duty. With respect to him I said, *Will not the Judge of all the earth do right?*

I had always regarded duty as an honourable personage, and wished for some token of it at the funeral. I again had recourse to my bible, and found *burning* a mark of honour; a dishonourable character is dismissed with the remark, *And the people made NO BURNING for him (Jehoram) like the burning of his fathers;* on the contrary, an honourable character is distinguished thus, *And Asa died and they made A VERY GREAT BURNING for him.* Stimulated with the acquisition, in hopes of seeing duty honoured at last, I searched for the *burial place; Let God be true, but every man a liar,* the following are some descriptions of it, *Tophet is ordained of old—it is large and deep, the pile thereof is fire and much wood, the breath of the Lord like a stream of brimstone doth kindle it—The worm dieth not, and the fire is not quenched—The bottomless pit—The lake that burneth with fire and brimstone.* Once more, I sought for the *funeral Pile,* and found that, *The Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophets are—And death and hell were cast into the lake of fire, and whoever was not found written in the book of life was cast into the lake of fire—If any MAN worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and*

*in the presence of the Lamb, and the smoke of THEIR torment ascendeth up forever and ever. And I heard the voice of much people in heaven, saying Alleluia, Salvation and glory and honour be unto the Lord our God, for true and righteous are his judgments, and again they said, Alleluia, and the smoke of their torment rose up forever and ever.*

With a full heart I exclaimed, *O my friend ! but could go no farther. Lord I have loved the habitation of thine house and the place where thine honour dwelleth, gather not my soul with sinners nor my life with bloody men.*

IGNATIUS.

### *On the Salaries of Ministers.*

Addressed to the Deacons of Baptist Churches.

Brethren,

Though much has been written with the design to prove that the salaries of Ministers in general are incompetent for their maintenance, there has not, that I recollect, been any application made to you on the subject; notwithstanding you are the only persons, who in my opinion, are capable of remedying the evil which has so long and so justly been the subject of complaint.

Were I not satisfied that from your office in the church of Christ, and from the very great influence you possess in the societies to which you belong, that you have it in your power very essentially to improve the circumstances of your ministers, I should not have presumed thus to address you; nor shall I now attempt to say any thing to instruct you as to the nature of your office, but to stir up your minds by way of remembrance; that the reproach which attaches to the dissenting churches in general, and to the baptist churches in particular, may be happily and speedily removed.

Your office in the church being of divine appointment, there can be no doubt but the proper discharge of it will be attended with the most beneficial consequences; will you permit me then to mention what Dr. Gill says, in his exposition of *Acts vi, 2*, in reference to this subject. "Deacons" says he, "are to supply the table of the minister by taking care that he has a sufficient competency for his support; by stirring up the members of the church to their duty in communicating to him: and what they receive of them they are to apply to his use."

That it is the will of your great Lord and Master, the great head of the church, that his servants should be supported by those who have the benefit of their labours, and that what they receive should be considered a matter of right, and not of bounty, is clear from his holy word: see *1 Cor. ix, 7—14*. *Who goeth a warfare any time at his own charges? Who planteth a vineyard,*



and eateth not of the fruits thereof? or who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for Oxen? Or saith he it altogether for our sakes? for our sakes no doubt, this is written; that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we should reap your carnal things. Do ye not know, that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel. The language of scripture is enforced by every rational consideration. What can be more reasonable than this, that the servant who gives you his time, his labour, his strength, and his life, should receive a competency for his support? I speak as unto wise men, judge ye what I say.

There can be no doubt but the churches to which you severally belong, elected you to fill the deacon's office amongst them because they considered you to be grave; not double tongued; not given to much wine; not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. Persons of your character and influence are admirably calculated to provide for the pastors' necessities; and to promote their comfort.

As men of gravity, of understanding, experience, and observation in the affairs of life, it would be highly ridiculous to suppose that you are unable to ascertain what is a moderate competency to supply your pastors' wants, that they may in quietness eat their own bread, and be amongst you without fear of being solicited to pay those bills which they are unable to discharge. You know from your own expenses, how much the value of money has been depreciated within these few years; consequently that an income which was sufficient, and even abundant ten years since, is now scanty and unequal to provide things honest in the sight of all men. It would be an insult to your understandings, to conceive it possible that any of you can say, what some have ignorantly supposed, that poverty is favourable to religious experience; and that trials make a man preach the better! When your minds are distracted with cares, and overwhelmed with afflictions, are you in the best frame for meditation and public prayer? But should affliction be really necessary to make ministers more acceptable and useful in their preaching; there is no doubt but they will have trials enough, even should they be preserved from poverty and the dread of reproach.

But I am addressing persons of sincerity and simplicity, for Deacons are not double tongued; and therefore your ministers may

rationally expect your contract with them, when they settled with you, will be punctually fulfilled. Whether there were any express stipulation on this subject or not, you certainly meant them to understand that you would provide for them, and for their families. To serve you was the cause of their declining more lucrative employments, and their making such sacrifices as tended to impoverish them; resolutely casting themselves on the providence of Him who takes care for oxen. Is it generous then, is it grateful, is it just, to suffer such men to want the necessities of life? Let not your conduct, my brethren, contradict your professions; you have contracted a debt of honour, which every consideration urges you to pay.

Excuse the warmth with which I express myself, it may be unnecessary with those who are not *given to much wine, and are not greedy of filthy lucre*; were you addicted to excessive drinking, or to extravagance of any kind, no expectations of raising benefit from you could rationally be formed; for making a god of your belly; you would be the enemies of the cross of Christ: and would rather injure than promote your ministers' happiness. Or if you were *covetous*, instead of "devising liberal things," you would check the liberality of others. What an abomination in the church of Christ is a worshipper of Mammon! especially if this idolator be a deacon!! O thou that walkest in the midst of the golden candlesticks, preserve thy churches from this worst of all curses, Deacons who are greedy of filthy lucre.

But I recollect there are to be none in this office but such as *hold the mystery of the faith in a pure conscience*: therefore, as Paul says, respecting brotherly love, there seems no need of writing to you, for you are taught of God to love one another; and especially to regard those who *labour in the word and doctrine*. The advantages which you, and your families have derived, from the services of these men of God, who are *the messengers of the churches, and the glory of Christ*, are incalculably great; and you need not be told that on their comfort and respectability, in a very great degree, the increase of the church, and the comfort of your families depend. Recollect, that *the poor is despised even of his neighbour*, and while it is to be lamented that industrious and frugal poverty should expose any to contempt, I know this has been the case respecting ministers; they ought therefore to be placed in such circumstances, at least; as to raise them superior to the ridicule of the wicked, or the pity of the good:

Brethren, the time is short: you will very soon be called out of office, and your opportunities for *serving the will of God in your generation*, will be for ever over. *Work while it is called to-day*; and endeavour to promote the prosperity of Zion, by *communicating to them that teach in all good things*. Your office is important, and your responsibility great. On yourselves, more than on any other



individuals, the happiness of our Societies depends. You are capable of being either the greatest curses, or the greatest blessings in the visible church of our Lord Jesus Christ. Take the earliest opportunity of proposing to your friends some plan, which shall raise annually such a sum for the support of your Pastors, that they may be able at the close of every year, to preach from *Phill. iv. 18, But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.* Thus will you use the office of a deacon well, and purchase to yourselves a good degree and great boldness in the faith which is in Christ. Your's

OBED.

### *Reflections on the Anniversary of a Brother's Death.*

'Tis twelvemonths to-day, I exclaimed, since my brother died, and I will go and bedew with a tear the bed on which he breathed his last.

A solemn awe overwhelmed my spirits as I entered the room, and an involuntary sigh found its vent from my heart. In the full bloom of youth, ere twenty summer's suns had ripened and matured thy frame, while yet the purple current flew swift thro' every vein, a noxious fever dried up the streams of life, and laid thee here. Immediately I closed the door; broke the fetters of imagination, and bade her fly—Roll back, I exclaimed, roll back, sad recollection, and realize again the interesting moment, when endeavouring to assist my loved brother in his struggle with the King of Terrors, I held his cold, cold hand, and wiped the dews of death from his pallid, but smiling face. Oh the keen anguish that wrung my bosom as the fatal hour approached, to see thee in the grasp of death—body and soul hard struggling to maintain their union, but struggling hard in vain—not the united stream of a mother's, sister's or a brother's tears could move the monster, nor repel his fatal shafts!—But oh! what a joyful reverse, to see thee *hope in death*: that though, before mid-day thy sun went down, it descended with a smile, promising to shine again in a fairer horizon.

Oh, my brother! hadst thou died a few months sooner, ere yet thy lost condition and the Saviour's glory were presented to thy view; before the barren fig-tree and its doom had impressed thy mind; \* it would have been to thee, as well as to us, a loss indeed! *Would God I had died for thee*, should then have been my language: but unutterable woe must have beat upon thy soul! All praise to the grace that cut not the fig-tree till the blossoms of fruit appear-

\* He dated his first impressions from a Sermon on this parable, but a short time before his death.

ed: then, seeing its tender branches laden, transplanted it to a warmer soil and purer air, where its fruit might ripen to perfection.

Oh! could I trace thee to that world of bliss, and view the progress thy young soul is making there, it would be joy indeed: Thou art twelvemonths old in heaven: then perhaps thou canst lisp the language of eternity now, and art learning to unite in the chorus—*Worthy is the Lamb!* Perhaps thine eyes have attained sufficient strength to behold the King in his beauty; and to discern the glories of the distant, the everlasting hills. Thou canst now digest food, such as angels eat, and drink full draughts at the fountain-head, the distant streams of which refresh me here. The shining hosts are becoming familiar to thy view; and thou canst almost articulate some of their names.—Thou canst now begin to climb the mountains of bliss, and try thy wings across the ethereal plains!

But who is this, clothed in a body like my own, and girt about with a golden girdle; whose hands and whose hair are white as wool; with eyes like a flame of fire, and a countenance bright as the sun shining in its strength? Hark! *I am he that liveth and was dead; and behold I live for evermore!* Yes, my Redeemer, I know thee by the glory that surrounds thy head—by thy wounded side, and the print of the nails in thy hand!—See! how the Saviour smiles; and the shouts of the Redeemed form one continued echo—*Worthy the Lamb!*

But oh! my brother, I had almost forgotten I was so near this mournful bed! Well, whilst I continue on this boisterous ocean, may I have now and then a cordial from your blest abode; 'till some kind billow, impelled by the storms that now toss me hither and thither, shall wash me on your peaceful, your immortal shores!

W. M.

### Select Sentences.

Mr. Newton used to observe that the uselessness of controversy was exemplified in the case of Job and his friends, and that had not God himself interposed, they might have continued to dispute to this day without coming to any conclusion.

When John earl of Rochester was brought to repentance, he sent a message to one of his former companions in iniquity, to this effect, "O remember that you condemn God no more. You and I have been friends and sinners together a great while, therefore I am the more free with you. We have been all mistaken in our conceits and opinions; they were false and groundless. I pray God grant you repentance."



## Obituary.

## MRS. GRACE POORE.

Mrs. Grace Poore, after a long illness, died on the 12th day of June, 1809. She was born at Horton in Dorsetshire. About the age of eighteen she came to Downton, to live with her Uncle, the late Mr. Budden, (who was a faithful and useful Minister of the Gospel, and several years pastor of the particular baptist church in this town.) Soon after, thro' the ministry of the word, she was convinced of the evil nature, and fatal consequences of sin; and of the necessity of an interest in Christ for salvation. She heard a sermon, by which it appeared to her that there was no hope of her own salvation, nor scarcely of any beside. But a considerable time after, she heard another sermon, by which all the obstacles to salvation were removed, and she was enabled to commit her soul into the hands of Christ, and rely on him as her all-sufficient Saviour.

Having tasted of the love of Christ, she felt its influence constraining her to walk in all his ordinances and commandments, and to follow *his* example, and submit to *his* authority, who said at his baptism, *thus it becometh us to fulfil all righteousness.* She was accordingly baptized, and joined the church, of which she continued an honourable member till the day of her death.

Her sincerity and uprightness is worthy of notice. She was an *Israelite indeed*: she would speak the *truth*: and her conversation appeared to be without guile.

She was convinced that the friendship of the world is enmity with God, and conformity to it is forbidden in his word. Hence she disdained its empty fashions,

and treated all its vanities (so much admired by the gay and thoughtless) with deserved contempt. And if she may have been too severe in her reproofs or harsh in her conclusions, I apprehend it arose from her hatred of the vanity and worldliness, which, in our day, is the disgrace of the christian profession.

She was diligent in her attendance on the means of grace, and exerted herself to attend prayer meetings as well as other services, which proved that she desired to *dwell* in the house of God. When she was absent, there was a *reason* for it, and not merely an *excuse*. And she not only heard the word, but heard with fixt attention, received it in the love of it, and lived upon it as the joy and support of her soul. By these means she attained correct views of gospel truth, increased in experimental knowledge, and treasured up a rich fund of gospel ideas, which she pondered in her heart and made her own.

Her attainments in christian knowledge and experience may, in some measure, account for that uninterrupted peace and tranquillity she enjoyed in her illness. She knew the doctrines of the gospel, she had proved the promises, and she had learned much of God from her own experience; thus armed, she was prepared for entering the valley of death, and sa-tan, it should seem, seeing her clothed with the armour of God, did not attempt to interrupt her. A death-bed was her happiest situation in life, and death the brightest prospect that ever appeared before her. As the sun when quitting our hemisphere tinges the dark clouds with the lustre of his beams; so she

finished her course. Celestial light attended her to the chambers of death, filling her with rapturous joy, her friends with admiration, and leaving, as it were, a ray of glory behind, as a display of the excellency of religion; and a pledge of that glory to which she was hastening; and which she now possesses. So true are those lines of the poet,

Heav'n waits not the last moment;  
owns her friends  
On this side death, and points them  
out to men.

The following sentences which dropped from her lips, at different times, during her illness, will confirm the above remarks. Previous to her last illness, when she was brought very low, and did not expect to be raised up again, she said, "I see myself a sinner, I see that Christ is a saviour suitable for such a sinner, and I trust I am a sinner saved—the employment of heaven is congenial with my views, *Not unto us, not unto us, O Lord, but unto thy name give the glory, for thy mercy and thy truth's sake—I am nothing but a sinner, a sinner, a sinner, without any worthiness.*"

During her last illness, and confinement to her bed, she said, "A guilty, weak, and helpless worm! I find I have no works to justify me; I must put my good deeds and bad ones together as useless in the affair of justification." At another time she said, with tears, "When I think of salvation it appears too great for me, and I find that I am continually contracting guilt; for my mind is sometimes oppressed and worn out by affliction, and I do not feel as I ought towards God; but I am not left to murmur, or think the Lord deals hard with me, a sense of my unworthiness prevents that."

At another time, she said, "I don't think I can continue long, unless I revive again: but I am not anxious. I should, if I had my choice, chuse death rather than life; but I hope to wait with patience my appointed time." I said, "To die is gain," "yes," said she, "all tears will then be wiped away, I shall lose all my fears, and cares, and pains."—"I am on the whole comfortable in my mind: what a mercy that Satan is not permitted to harass me. I am very much afraid if my affliction should be more severe, that I shall not be able to bear it as I ought; but I have hitherto been supported beyond expectation, and I hope I shall bear it without murmuring."

Tho' painful at present, 'twill cease before long,  
And then, Oh how pleasant the conqueror's song!

when much worse, "I thought this morning I should have quietly breathed my last, I expected in a few minutes to have been in eternity! I long, I long to depart; Christ is precious to my soul; my confidence is unshaken; I know my God will take me to himself when I have conflicted here as long as he please; then this tabernacle will fall, then I shall leave this body of sin behind."—"I am so weak I have been dying away all the morning; and I should have been glad to have departed quite. I long for death. O welcome! welcome death. Last night I had delightful prospects. I never felt my mind so expanded before; Oh! that a poor unworthy creature should possess such joys! Should the billows of Jordan roll, fearless I would launch away. O that I may have patience to wait"—"I have been attempting to read the *travels of Hephzibah*," but am



not able, I am deprived of all the means of grace except that of being a beggar at the divine throne; but having such abundant enjoyment I do not much feel the loss. I linger long and suffer much; but I think how many have suffered like me without having the joys that I possess."

On a saturday she said, "Tomorrow you will go to the sanctuary, but I hope to enter a better sanctuary; my heart is tuned to joy; no saint, not the most eminent, could have been more highly favoured than my God has favoured me."

On the day she died, I asked her if her hope continued steadfast, she said, "yes, I shall be safe when I have dropped this cumbrous clay. I hoped last night I should have been gone. I long for the time, I long to be with my heavenly father. Most likely I shall not see you again here, I wish you well, I wish you prosperity, I wish well to the church; may it be eminent for piety."

After this a friend said to her, you are very bad, she said, "I am very bad; but, happy! happy!" After which she was heard to say, "Welcome, welcome Lord Jesus." She could not afterwards be understood, but her lips continued moving; 'till at length she lifted her hand toward heaven, and waving it, (apparently expressive of triumph) she breathed her last.

Let the consideration of her life and death, I. Remove the fears of the humble believer, *At evening time it shall be light.*

2. Stimulate all who name the name of Christ to come out from the world, attend the means of grace, have much to do with God; and *use all diligence to make their calling and election sure: for so an entrance shall be ministered unto*

*them abundantly into the everlasting kingdom of our Lord and saviour Jesus Christ.*

3. Teach sinners the excellency of religion. Religion leads her votaries in triumph to glory; while infidelity leads its captives, bound with the fetters of delusion or roaring in the horrors of despair, down to the chambers of eternal death.

*Downton, Wilts. J. C.*

## MRS. MARTHA BERRY.

During her childhood and youth Miss Martha Palmer lived like other thoughtless young people. She was educated in the habit of attendance on divine worship in the establishment; but she was led by the unseen hand of a God whom she knew not, nor cared to know, even amidst all the means and advantages of Bristol. At length the Lord's time of love arrived, and her mind was uneasy. She sought in vain for ease in her usual course of life, or happiness in the world. From its pleasures and vanities she repaired to the house of God, to try there. The sound of divine truth alarmed her—she was awakened, convinced, distressed. She recorded her experience at this time on the cover of her hymn book, in the language of a hymn, which as it exactly expressed her feelings, she transcribed in that place.

With melting heart and weeping eyes,  
My guilty Soul for mercy cries;  
What shall I do, or whither flee,  
T' escape that vengeance due to me?

Till now I saw no danger nigh;  
I liv'd at ease, nor fear'd to die:  
Wrapt up in self deceit and pride,  
"I shall have peace at last" I cry'd.

But when great God, thy light divine  
Had shone on this dark soul of mine;  
Then I beheld with trembling awe,  
The terrors of thy holy law.

How dreadful now my guilt appears,  
In childhood, youth, and growing years,  
Before thy pure discerning eye  
Lord what a filthy wretch am I!

Should vengeance still my soul pursue,  
Death and destruction are my due;  
Yet mercy can my guilt forgive,  
And bid a dying sinner live.

Does not thy sacred word proclaim  
Salvation free in Jesu's name?  
To Him I look, and humbly cry,  
O save a wretch condemn'd to die!

Her soul was set at liberty in October, 1801, while hearing Mr. Cooper preach from *John xi, 44*, *Loose him and let him go*. I find in her book that she waited on the minister, Mr. Sharp, on the 12th of October, in the same year, to relate the Lord's dealings with her soul. She was baptized the 14th of December following, and became a member of the church at the Pithay, where she was beloved and respected by her minister and fellow members, 'till in 1804, when she conscientiously withdrew with many others from their communion. Since I knew her, I have seen cause for esteem in her gospel conversation. Her husband informed me, "She did not like your preaching at all at first, for you cut up frames, upon which she had too much leaned in time past; this raised her dislike to enmity against your preaching, and she resolved to hear you no longer. But the next sermon was made useful to enlighten her understanding and to lead her more fully to Jesus." From this time she seemed more and more grounded and settled in Christ, the hope of the gospel. Her pious walk pleased and edified her friends.

It was her practice to put down a memorandum of the sermons she heard, mentioning the text, and the feelings produced by the discourse. This is a very commendable and useful practice, as

such memoranda of past experiences may be serviceable to refer to on future occasions.

On the 21st of July, 1806, she was married to a young man, Mr. James Berry, whom I had baptized. She now lived very comfortably as a christian and a wife. December 17, 1807, she was delivered of a son, claimed by the hand of death. A dropsy ensued, which increased so rapidly that her life was despaired of. The best medical aid was procured, in the use of which she was resigned to life or death, confiding in God her saviour. Apprehensive of a fatal issue, the Doctor said to her, "If tapping should terminate in death, are you afraid to die?" she replied, "O no, the fear of death has been long been taken away. I know in whom I have believed." During three weeks from this time the state of her mind exhibited an edifying pattern of composure, submission and confidence in God. She then bore the operation in a manner that surprized her Physicians, and at the close of it, looked at one of them and said, "Are you willing, If I recover, that God should have all the glory?"

She grew weaker and weaker, till we all thought it was impossible she should ever recover, or walk again. At this period her fellow christians found their account in visiting her. Her freedom from all fear of death, her intire resignation to the will of God, her delight and joy in Jesus Christ, her confidence in his promises, faithfulness, and love, adorned the doctrine of God her Saviour. Physicians wondered at what they saw; many marvelled; and her fellow christians were comforted and instructed in a manner they will never forget.



When I visited her, her converse was solemn, her words specific, and all had the air of nearness to God and heaven. Her language flowed from the heart, and tenderness, humility, spirituality, and joy pervaded her soul.

She now found the worth of the Rock, and saw why God had, against her will, led her faith from the sand-bank of her own goodness to rest alone on Christ. Such a faith was needful in this trial, and she was enabled by it to bear up under it with gratitude and comfort. In such scenes as these, strangers may see that *Godliness is profitable for all things*, and most so when all other things fail. Here the timorous and fearful might learn that they have no cause to be afraid of any thing but sin; for the Lord is *with his people in trouble*.

In passing through these deep waters she said, "Jesus is God!—In him is everlasting strength, mine fails; but I sink not—I never can; for *everlasting arms* and strength uphold me. He hath made with me an *EVERLASTING Covenant, ORDERED IN ALL things, and SURE*; this, this is all my salvation and all my desire. I have no doubts.—But indeed Sir, things appear so different in affliction, and death as near as I have seen it, that as I never could think it in health, I think you cannot, and I cannot convey it to you; but I've enough to make the stoutest heart fail, sink or break, unless softened and supported by grace, as I feel I am, blessed be our God. I have but one concern, that is, that through all my being, living or dying, I may glorify him! If I die, we shall meet above for ever!" It is also remarkable, to our Saviour's praise, that though in extreme

agonies of pain, and groans very affecting, she murmured not, and prayed she might not be suffered to complain, or be impatient; and she was usually in grateful praise. Out of all this, by taking a simile which she knew, the Lord delivered her; as she had often, to other's surprize, said he would. We felt it as a resurrection when she entered for worship in our assembly, and exclaimed, *what hath God wrought!* She gradually recovered strength, till her health felt perfect as ever, and she went on comfortably among means of grace as before.

June 4, 1809. She was delivered of a fine girl. All seemed well for three weeks, when she walked across the room with her babe in her arms. She had sent, earnestly desiring to see me before I went a journey, but her message was too late, as I had taken coach. She said, "I shall never see him again. I longed to see him once more. Suddenly a Dropsy came on, and rapid was its progress. Previous to this new attack she complained of a pain in her side, and said, "I think the Dropsy is coming on as before, I am in the Lord's hands, he has a right to do with me as he pleaseth." As the disorder increased, she said, "I wish to live for the sake of my child." Her sister once said, "don't entertain hard thoughts of the Lord; think what he has brought you through." She replied, "my sister! are these hard thoughts, when I think that the Lord is going to take me to heaven, to himself? O if I had a thousand crowns I could lay them all at his feet: He is precious. Another time, she said, "Affliction is not joyous but grievous; but afterwards it yields peaceable fruits to me who am tried." I

want to speak of the Love of God to me; but my pain is so violent I cannot talk much. What a mercy I have not a God to seek; but a God to comfort me! I know if this earthly tabernacle be dissolved, I have a building not made with hands, eternal in the heavens!"

Her sister writes "On the 24th of June she took me by the hand and said, "my dear sister! pray that I may be enabled to give up my dear little Infant. Will you promise me to look to it?" I promised I would. She said "I know you will, because you have said so.—God bless you!" At another visit, being in violent pain, she said, "Jesus is all I want. He is all in all to me."

Another day she said to me, "I prayed that the Lord would enable me to give up the child—now I can, but I am afraid now that I am a monster! I don't feel love to my own child! what a dreadful thought, for a christian to be a monster!" She cried very much when she said so. The day before she died she said—"If I drop to sleep, or be awake, it is continually in my ear, *Go worship at Immanuel's feet.*"

The day she died, when I enter-

ed the room, she said, "My dear sister, I am dying!" which she repeated three times, adding, "you know what you have promised me about the infant." I told her I did. It should never want a friend while I lived. She replied—"I am going to heaven! I wish I could take you all with me—my husband and child—how I shall rejoice to see the last of you enter in." she took her leave of me saying—"May the presence of God always be with you, my dear sister," repeating it three or four times!" Suffused in tears, she then left the room.

The Doctor said in two days more he would repeat the operation. She was laid in an easy posture by a friend, after conversing a little, she sweetly slept, till without a groan or struggle to be noticed, she escaped to glory the 30th of June, 1809.

Mr. Berry has related many pleasing proofs of her care for his happiness and sympathy in his trials; but not willing to be tedious, I only add, how kind, faithful, and all-sufficient is Christ! happy are his servants, Blessed are all they that put their trust in him.

H. PERKINS.

## ACCOUNT OF RELIGIOUS PUBLICATIONS.

*Fidelity crowned, a Sermon delivered on the Death of the Rev. John Clark, of the Tabernacle at Trowbridge;* by John Innes, with an address at the Interment by William Jay.

The Author of this Sermon does justice to his feelings in portraying the Character of a good minister of Jesus Christ; the discourse lays claim to con-

siderable merit, it is also subject to several exceptions. The Passage selected is *Rev. ii, 10. Be thou faithful unto death, and I will give thee a crown of Life*; which language the preacher considers as addressed to their late venerable pastor. I. Requiring an important duty. II. Suggesting what is necessary to the full discharge of it. III. Promising a glorious reward.



The first of these divisions appears unnecessary, especially when the substance of it might have been introduced in the second; for where divisions are not absolutely needful, they necessarily weaken the discourse. The Memoir of Mr. Clarke is, by no means suitably placed, when it makes the whole of the first division, and the constant adoption of the first person, is very ungraceful.

As a pleasing specimen of the author's talents, we select a few sentences from the third branch of the subject.

God always rewards suitably; For degradation he gives honour. For poverty riches. For death life. Men aim to act on this principle. The Philanthropist exerts himself to the utmost in promoting the good of mankind, and in consequence of his Zeal does not live out half his days. The warrior bleeds and dies for his country. Their death is no sooner known than men swear to immortalize them. The poet, the sculptor, and the historian unite their efforts, and give the best immortality they can bestow. But none of them can by any means redeem his brother, or give to God a ransom for him. What is the immortality of a Howard or a Nelson? A grateful country did for the latter all in their power; but the procession which honoured him moved to the grave, he rode in a funeral car. Death was the foremost in the train, all who followed were clothed in mournful apparel. But here is the king immortal, here is the Lord of life, who can kill and make alive. If any spend their days in his service, or resign their breath for his cause, he gives more than an imaginary immortality, *He that loseth his life shall lose it, but he that loseth his life for my sake shall find it.* The spirit has a happier state of existence immediately conferred, so superior to the present, that she feels as if she had never lived before; while the flesh rests in hope, and shall ultimately see God.

The Address delivered at the Interment is concise and appropriate, though not in Mr. Jay's best manner.

The Christian Pastor; a Poem, in three Books, fcap 8vo. pp 150. price 5s. Burditt, Conder, &c. 1809.

We have read this little volume with much satisfaction. The Subject is one of the most important, and the sentiments of the Author respecting it claim our cordial approbation. The first Book gives a general view of the pastoral character and office; the second portrays and condemns false teachers and anti-christian pastors; and the third recounts the pastor's labours and expatiates on his reward.

We give our readers a few lines from the first Book.

True piety alone can qualify  
To "bear the sacred vessels."

He who  
wants  
This holy principle, intrudes, and dies.  
Let him beware, how, with presumptuous hand,

He dare approach the hallow'd ark of God,

Whose heart is yet unclean. How shall  
he teach

The ignorant, who needs himself to learn

The elements of truth? How lead the blind,

Himself in darkness? How dispense the bread

Of life to others, by himself despised? In glowing accents, how shall he de-

scribe  
The love of God, who ne'er has felt within

Its vital warmth, its genial influence? Not it avails not to possess the fire

Of God-like eloquence; with seraph's tongue,

And mien angelic, to bewitch the soul; The rapturous praise of myriads to

obtain,

If love inspire not. † Vain are brilliant gifts,

Endowments rare, and science most profound,

If heavenly wisdom dawn not on the mind;

If pure religion glow not in the breast!

\* Isai. lii, 11. † 1 Cor. xiii, 12.

**Help to Zionist Travellers:** being an attempt to remove various stumbling blocks out of the way, relating to Doctrinal, Experimental, and Practical Religion. By Robert Hall. With a commendatory preface by Dr. Ryland. Second Edition. Bampton. 3s. sewed.

The author of this little book is a man of strong natural powers, and devout piety; deep exercises of mind, a series of singular and sanctified trials, with a specialunction from the Holy One, rendered the Author of this volume a man of quick understanding in the fear of the Lord. Deeply convinced of human guilt and depravity, and very zealous for the honour of sovereign grace; but no less concerned for internal holiness and practical religion; he was careful to walk in the midst of the paths of judgment, and to beware of turning aside to the right hand or the left." preface p. 3, 4.

Our expectations thus raised, have not been disappointed. The lines of distinction on either side of many subjects committed with, or comprised in, revealed religion, are correctly delineated; and the young disciple of Jesus Christ is assisted in taking the first step towards becoming a decided character, by obtaining a clear view of the various bearings of those principles under which he is required to act.

The difficulties attempted to be solved in this treatise are arranged under three heads, as they respect doctrine, experience, and practice. Each of these embraces six particulars. Under the head of DOCTRINAL difficulties are discussed such as relate to 1. Christ's divinity; 2. The love of God; 3. Election; 4. Union with Christ; 5. Relation to God; 6. Atonement. Respecting EXPERI-

ENCE, mistakes are rectified as to, 1. A sinner's warrant to apply to Christ; 2. The new birth; 3. Spiritual consolation; 4. Internal depravity; 5. Wrong views of doctrines; 6. Dark and afflictive providences. Under PRACTICAL Religion appear the hindrances arising from, 1. Censorious professors; 2. Loose professors; 3. The cross and persecutions; 4. The false assertion, that we are in no sense under the law; 5. Positive appointments; 6. The consideration of divine requirements being superior to human ability. All these are handled with the skill of a master in Israel; and the whole volume is remarkable for clearness of thought and precision of language, enabling the reader to view the several subjects discussed in the light thrown upon them by a mind of no ordinary capacity.

"This edition will be found very much improved by many corrections made by the author himself, as well as by the addition of a clear analysis." We sincerely say Amen to the prayer, "May God bless the re-printing of it, to lead many more fully into the truth as it is in Christ Jesus."

Four discourses on Subjects relating to the Amusement of the Stage, delivered at Great St. Mary's Church, Cambridge, 1808, with copious supplementary notes. By James Plumtre, B. D. 8vo. 7s.

The evil tendency of the Stage having been pretty well established in the opinion of most thinking people, and the growing profligacy of its manners having of late set all decorum at defiance, we opened this course of Sermons upon it by a Bachelor of Divinity, delivered at one of our Universi-



ties, and dedicated to the Vice-Chancellor, in expectation of finding the Graduate's learning and talents combined in a successful development of the *natural* and *incurable* evils attendant on the Theatre, arising from the *necessary* dereliction of religious (not to say moral) principle in the performers, and the *necessity* that every writer for the stage should study the popular gratification, which is at no time favourable to religion and good morals. We, in imagination, hailed the day in which the patronizers of the stage, thus driven from all pretensions to virtue and religion, must take their proper station among the most dissolute ranks of Society. We were confirmed in this expectation by a glance at the texts placed at the head of these discourses. *Whatsoever ye do, do all to the Glory of God—Evil communications corrupt good manners—Nor foolish talking nor jesting—Therefore to him that knoweth to do good, and doeth it not, to him it is sin.*

Thus prepossessed, we ran over his arguments on the lawfulness of the Stage, drawn from the dramatic form of some parts of the old testament,—the lawfulness of theatrical wit and ridicule, supported by the irony of Elijah,—we read his defence of the mirth of the theatre grounded on our Lord's declaration, "Blessed are ye that weep now, for ye shall laugh!",—and many other similar matters contained in this singular volume, which in the simplicity of our hearts, we thought were *ironical*; to be sure we sometimes supposed that the preacher ventured a little too far in this strain, but then he concluded the third discourse with the solemn assurance, *That every idle word that men shall speak, they shall give an*

*account thereof in the day of judgment.* We were a little staggered on arriving at "The probable means of improving the Stage:" but were relieved again by the serious recommendation of the pure morals of the Gospel,—the immaculate example of Jesus Christ,—and a solemn consideration of the day of judgment, to all Managers, Play-Writers, Performers and Audience, and all others concerned in the Amusement of the Stage, on whom also the preacher urges the devout use of the second collect at Evening Prayers, with a Prayer of Dr. Johnson! All this we thought must be *ironical*, for such considerations as these would new model Managers, Play-Writers, and Performers, to a man, and send away the Audience with very little desire to come thither again. Doubtless, we said, Mr. Plumtre intends to prove the unlawfulness and inutility of Stage amusements, by enforcing such a reformation as would silence the Performers, and disperse the Audience.

Unwilling, as we were, to give up our prepossessions, we found at length, that Mr. Plumtre is absolutely serious in all this! And notwithstanding his assertions and proofs that the religion of the stage is heathenism, and its morality profligacy, he still maintains its utility! and appears to be very earnest in his labours for its reform. We were going to assign him the very first niche in the very first gallery that shall be erected for Quixotes,—but we pause a moment to invite our readers to contemplate the texture of a mind, the materials of which are of no ordinary combination. The man who could deliver a course of Sermons at a University in defence of the Stage from the texts we

have enumerated,—who could subjoin to them on publication a large supplement of Notes, discovering close intimacy with our most admired plays, and containing a mass of quotations from divines, moralists, philosophers and infidels, combined with a plentitude of theatrical anecdote and biblical illustration, and crown the whole with a *Table of Scriptures thus illustrated*, must certainly have made up his mental stock in no ordinary way; and we are naturally curious to know what possible combination of circumstances and events could produce a mental character of such a monstrous form and complexion? In these particulars we are somewhat gratified by the author himself, who, by way of apology for his attachment to the Stage, relates the habits of his early life, in which he became an author and a player, leaving dry classics to recite Dryden and Shakespear; and though subsequently destined to divinity studies and labours, he still retains his taste for the drama.

This same Divine has also favoured the world with several volumes of 'Convivial Songs,' besides a number of 'Tracts of Songs,' the circulation of which he promotes by the attractive titles of 'The true Lover's Knot,' 'The Gallant Soldier,' 'The whistling Ploughman,' &c. From these hints and the volume before us our readers will probably think that Mr. P. is a genuine votary of frolic and fun, who finding himself quite at home in the play-house and in convivial company, had no inclination to withdraw from these in consequence of being 'destined' to the christian ministry; and therefore combines his pleasures and studies in this uncommon way, searching his Bible for dramas and wit, and

manifesting an inclination to varnish the stage with scripture principles and christian morals! But let him and our readers be admonished that the Gospel disdains all such association. Christ hath no fellowship with Belial. Let him therefore renounce one of his masters; withdraw from the stage or descend from the pulpit. He cannot promote the true interests of both. *No man can serve two masters.*

*The Christian Preacher; or Discourses on Preaching, by several eminent Divines, English and Foreign. Revised and Abridged, With an Appendix on the Use and Choice of Books, by Edward Williams, D. D. second edition, with Improvements. 12mo. 6s.*

The first edition of this valuable compilation appeared several years ago, and has been long out of print; we are glad to take the opportunity of a new Impression to recommend it to our brethren in the Ministry, who are not in possession of it.

The volume contains an abridgment of Bishop Wilkins on the Gift of Preaching; Jennings's Essays on Preaching Christ, and on Experimental Preaching; Frank on the most useful way of Preaching; An abridgment of the first part of Dr. Watts's humble attempt towards the Revival of Practical Religion; the greatest part of Dr. Doddridge's Sermon on the Evil and Danger of neglecting the Souls of Men, and an Abridgment of Claude's Essay on the Composition of a Sermon.

Students and Young Ministers are thus furnished with a large portion of the most excellent matter relative to the Christian Ministry, in a small compass, and comparatively trifling expense.



We think no Christian Minister should be without some work of this description, and we have not a moment's hesitation in pronouncing this compilation one of the best and cheapest ever published.

The appendix, directing to a proper choice of Books, is considerably improved; most of the characters given of the Books mentioned are just; perhaps some exceptions may be made; but the Minister who studies œconomy will find it expedient to pay attention to the worthy Doctor's remarks, which in general contain a correct account of the nature and value of a Book.

Observations relative to Church Communion. *Intended as a reply to a Query which appeared in No. 6 of the Baptist Magazine. "How far is it consistent with the right of private judgment and conducive to the ends of Church fellowship, to insist on Subscription to a human creed, in order to communion with a christian Church."?* By an Old Disciple. Burditt. 3d.

We inserted the Query referred to, in the expectation that a few pages might settle the question; but finding, from several answers on each side, that we were likely to be involved in a longer controversy than we expected would prove either agreeable or useful to our readers, we declined inserting any reply. The Author of the above Pamphlet has therefore published his views of the Subject separately, desirous, by a temperate discussion to elicit the Truth, which he conceives will not be in favour of Subscription to a creed.

As we have many worthy friends and some valuable contributors

on each side, we forbear entering into the question ourselves. It however gives us pleasure to observe that the present Pamphlet, though written with spirit, manifests no ill humour, and we hope none will be excited by it. We transcribe the last paragraph but one as a specimen of the Author's manner and temper.

Finally, Lest any should mistake what I have said in favour of *moderation and charity*, and imagine that I wish to encourage a *cold indifference* in religion; or that I think it no matter what *opinions* we entertain, provided we are friends to *liberty*, I assure them that nothing can be farther from my intentions. I would not wish any man to be *indifferent*, even to the *modes and forms* of religion, but think it his duty to endeavour to get the best information he can concerning them, and religiously and steadily follow the light of his conscience in a practical regard to what appears to him to be right. Much less would I wish to countenance a *sceptical lukewarmness* in respect of any of those great doctrines that enter into the *essentials* of christian worship, and the truly gracious scheme of salvation by Christ, . . . an evil greatly to be lamented, as already too prevalent, and as leading the way to that apostacy from the profession of true and primitive christianity to modern Socinianism, and from thence to Deism, which so shockingly distinguishes the present times. But what I mean is, that our *zeal for God should be according to knowledge*, proportioned to the rank and importance of its objects; and, in respect of those in the highest rank and greatest importance, always governed by that gentle and benign spirit of *evangelical philanthropy*, which shines in all the doctrines and precepts, temper and conduct, of *Christ and his Apostles*. And I am seriously of opinion, that real Christianity will never thoroughly prevail and flourish in the world, till the professors of it are brought to be upon better terms with one another, . . . to lay aside their mutual jealousies and animosities, and live as brethren in sincere harmony and love; but which I apprehend will never be till conscience is left entirely free, and the plain *Bible* become in *fact*, as well as *profession*, the **ONLY RULE OF THEIR FAITH AND PRACTICE**.

We remind our friends that the true State of the Question is whether the Scriptures authorise or permit a Christian Church to require of Candidates for admission, an explicit assent to any Sentiment either not contained in the Scriptures, or expressed by a form of words different from those used in the Scriptures respecting it.

Two Letters to "A Barrister," containing *Strictures on his Work in three parts, entitled "Hints to the Public and the Legislature, on the Nature and Effect of Evangelical Preaching."* By a Looker on. Black and Co.

This "Looker on" has made good use of his eyes. He appears to view the Subject in the precise light in which it must appear to every reasonable man, whose optics are not tinged by party influence. The Barrister meets with a castigation from his hand the more severe because it is given calmly and deliberately, not by a party in the cause, but by a Bystander; at the same time there are a few hints that we hope will not be thrown away upon Dr. Hawker, and others of the Barrister's opponents.

A Pamphlet of this description was much wanted, and we hope will be useful to the friends of both Parties.

#### Religious Books lately published.

1. *Lectures on Scripture Prophecy*, by W. B. Collyer, D. D. Williams and Smith, 8vo, 12s. (*to Subscribers, 10s. 6d.*)

2. *Early Devotion; or an Address to Young Persons on the important Duty of Private Prayer; with suitable Forms for different ages, chiefly in Phrases*

taken from the Scriptures, and from the Liturgy. By a Clergyman." Seely, 2s. *sewed.*

3. *A Treatise on Religious Experience*, By C. Buck, Author of a *Theological Dictionary*, *Anecdotes*, 2 vols. and *Young Christian's Guide*. Third edition. Williams and Smith, 4s.

4. *The absolute unlawfulness of Stage Entertainment* fully demonstrated. By William Law, M. A. abridged by John Audley. To which are prefixed, *Extracts from several Writers on the Subject of the Stage.* 6d.

#### THEOLOGICAL NOTICES.

Information of works in hand from Theological Writers will be inserted under this Article.

In the Press, *Tables of Scripture Lessons*, for the use of Families; wherein is shewn how the Sacred writings may be rendered most conducive to family benefit, on a plan of daily reading. By a Commercial Traveller.

Mr Robert Huish is translating the Sacred Dramas of Klopstock, the first of which, entitled "Solomon," will appear soon.

A new *Miniature Edition of Pious Reflections* for every day in the Month, translated from the French of Fenelon, Archbishop of Cambray, is nearly ready for publication.

The Rev. W. Ward, A. M. of Diss, has in the press the first volume of *The Fulfilment of the Revelation, or Prophetic History of the Declensions and Restoration of the Christian Church*; inscribed by permission to the Rev. Dr. I. Milner. This work will include a View of the different States of the Church, and a Body of Divinity, as well as an Ecclesiastical History in the order of Scripture Prophecy.

## RELIGIOUS INTELLIGENCE.

## AMERICAN BAPTISTS.

A Correspondent has favoured us with the Minutes and Circular Letters of the Philadelphia Baptist Association, held in Philadelphia, October, 1807 and 1808.

This Association includes about 40 Churches, and they appoint Messengers to eight other Associations, with whom they correspond. The Minutes and Letters of which correspondence are reported to each Association at their several annual assemblies. We should be happy to see a plan of this kind adopted in England; by extending the mutual knowledge of each others circumstances, it would draw closer the the cords of fraternal affection among the brethren of our denomination.

The number of Baptisms in the Philadelphia Association in the Year preceding October, 1807, was 251; from thence to October, 1808, 315. The number of Members in all the Churches of that Association, at the latter period, 3897.

The circular Letters "On the Qualifications of a Gospel Minister," and "The Church of Christ," contain many valuable sentiments, some of which we hope to reprint in our future numbers.

We extract the following paragraph from their Minutes in 1808, expressive of the interest they feel in the Success of their and our Brethren's exertions.

"The Association has heard with regret, that vigorous and systematic opposition has been made in England to the Missionary

cause at Serampore, by some persons lately from India; they are happy, however, that such opposition has called forth able refutations, which they hope will be over-ruled to the conviction, or confusion of the adversaries. We trust, moreover, that our dear brethren the Missionaries, who are labouring in the cause of Christ, will not faint; for his Kingdom must increase.

## BAPTIST MISSION.

*Extracts of a letter from Mr. Mardon, to the Brethren at Serampore.*

Goamalty, March 30th, 1808.

Dear brethren,

I suppose by this time you will be expecting to hear of the commencement of our missionary labours, together with some account of the state of the schools, &c. I hope your expectations will not *altogether* be disappointed, though they may not be fully realized.

It has pleased God, since our arrival here, to retard our labours in some measure by bodily affliction. The native brethren with their families, have been troubled with a disorder which confined them awhile. Ram Presaud has had a complication of diseases: he was so ill at one time that I felt rather alarmed about him, thinking we should lose him. Kristno has had a swelling which prevented his walking. But they are all now, through divine mercy, pretty well recovered.

Previous to Kristno's illness,



we visited a neighbouring village, and spoke the word to a few people. We also went one day to the market at Umanigunja, where several heard for awhile with some degree of attention. I entertained the pleasing hope that this was the commencement of an uninterrupted course of labour, at least for awhile; but when I saw the native brethren confined by illness, I thought it would be better for me to wait longer, and apply to the languages, &c. till I might have the advantage of their company, than to go about alone.

On Wednesday last, however, Goburdhun and I went to see the school at Soojipoor; neither of the other brethren were able to undertake the journey. This school consists of fourteen scholars, as I was informed. I did not see so many present. Some of the boys read and write tolerably well. The schoolmaster is a brahman. He expresses a regard for the christian religion, and is not very deficient in gospel knowledge. He set the boys to read a part of the New Testament, and he explained it as they went on, which he told me was his usual custom. I was pleased both with his manner and matter. We went a little way towards Julalpoor, to see another school there, but were obliged to retreat on account of the rain.

On Thursday we went to Kurmaligunja, where there is another school; Ram Presaud also went with us. This school consists of eighteen boys, about six or seven of whom read pretty well. They are much in want of books, having only one copy of the first translation of the New Testament, and one copy of the Pentateuch. The school at Soojipoor is a little better supplied with books, but not

much. As I have but few copies of the New Testament complete, I must furnish them with copies of Luke, Acts, and Romans.

As we were going towards Kurmaligunja, on Thursday last, we unexpectedly fell in with a large concourse of people at Sadulpoor. It was a great bathing day among the Hindoos. The people were assembling in the morning when we went forward, but we made no stop till we returned in the afternoon. The people to whom we had an opportunity of speaking were in general very attentive; one or two particularly so. We remained there I believe about an hour or two, till I found my strength nearly exhausted.

Since that time the Lord has been pleased to put a stop to my poor exertions, by depriving me of the faculty of speech: I felt an inward weakness a few days prior to this, occasioned by exertion of voice; but supposing it would soon pass off, I took but little notice of it. Experience however has convinced me of my error. My voice at present is so far gone that I am not capable even of whispering. I trust the Lord will again be pleased to restore this precious faculty; yet from the weakness I feel at present, I think it may be some time before I shall be able to exert my voice again. Last Lord's day the native brethren and sisters were very much affected, when they saw me come among them they wept much. It is a just observation, "We seldom know the value of a blessing till we are deprived of it." But what shall I say? "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

By reason of these afflictive dispensations we have been hitherto prevented from engaging

in any public exercises. Several persons, however, have occasionally attended our social worship, and some have expressed a desire to hear the gospel.

On Saturday the 19th instant, I received the Circular Letter for February, accompanied with a letter of dismission from the church at Serampore to myself, Mrs. Mardon, Kristno, Ram Presaud, Goburdhun, Rooknee, and Aduree, for the purpose of forming ourselves into a distinct church at Goamalty, agreeably to our request; and for which, on the behalf of all, I now return you my sincere thanks, both for the letter itself, and the affectionate manner in which it is expressed. We had appointed last Lord's day to constitute our union as a church, or more properly, perhaps, to recognise it, and to solicit the divine blessing; but it must now be deferred till the Lord is pleased to enable me to speak. I trust, however, that on this account the Lord will not withhold his blessing from us."

---

*Extracts of a letter from Mr. Chamberlain to the Society in England, dated April 1, 1808.*

"Nearly four years have elapsed since divine providence brought me hither. I desire to bless God for thus ordering my lot; and if one so much, and so deservedly chastized, should, through matchless mercy, reach the paradise above, I believe I shall forever feel grateful for this dispensation. I need not repeat to you the discouragements I have endured, and the despondencies I have felt: it is sufficient that having obtained help of God, I continue to this day, testifying to all, salvation by the blood of Christ. Of that small portion of success,

which it hath pleased God to give to his work in this place, you have been informed. I shall therefore only touch on the present state of things. The station is well situated. The country round it is very populous; and its vicinity to several of the holy places of the Hindoos renders its peculiarly favourable for the publication of the truth. Since the beginning of this year, the gospel has been preached to many thousands of people; some of whom may have carried the news to very distant places. Upwards of a hundred copies of the scriptures have been distributed. May the seed sown spring up in an abundant harvest!

The people hear with attention, and some with apparent approbation, and even gladness; but there are few in whom the word appears to have taken root. We may be only preparing the way for more successful labourers."

A poor soldier (says Mr. Chamberlain) was lately brought hither by some natives, whom I found to be a deserter from his Majesty's 22nd Regiment, quartered at Berhampore. He appeared in great distress, and said he would return, which I earnestly entreated him to do. He had neither hat or shoes. I furnished him with these articles, and something to eat; and thinking it prudent to secure him, sent notice to the company's officer, requesting him to send him with all speed to Berhampore. Poor fellow, he was exceedingly agitated. I exhorted him to repentance; may God give him this in truth."

---

*EXTRACTS from the Journal of a Missionary, from October 1807, to January 1808; published*

by the Society for Missions to Africa and the East.

October 20th. I asked Fantimani, if there was no place to be bought here on which we could establish our settlement. He answered as follows, "The chiefs of this country sell no land; but, when a white person wishes to live here, he may choose a place, in such a situation as pleases him best. He then appoints a day, on which he invites the chiefs from all the adjacent towns and villages, to repair to the plot of ground which he has chosen. When the chiefs come together, the white must kill an ox, and divide it amongst them: together with this he must give each of the chiefs a certain portion of gunpowder, tobacco, and rum. These expenses together may amount to about 90 dollars; and the inhabitants call this a *Dantika*. When the white has paid this, the chiefs give him possession of the ground; to live there as long as he pleases, and to do with the place what he will. If, after awhile, he chooses to leave, he may then sell the place which he has built on the ground, but not the [ground] itself.

October 31st. To-day I visited Monge Packe, who has the the supreme authority. Fantimani was my interpreter. I said to Monge Packe, that I, and perhaps three other persons, would come into his country, and wished to live there; not to trade in slaves, but in such articles as we might please, and which would contribute, by their proceeds, to supply us with necessaries. A principal object with us, likewise, was the attainment of the Susoo language, that we might be able, in time, to instruct the children in the European manner. He shewed his satisfaction, and said, we might live uninterrupted in his

country.—It appears ridiculous to some, and to others very strange and almost inconceivable, that we should learn the Susoo, and instruct the people after the English manner; but some of them acknowledge that it would be of advantage to have their children instructed, and manifest joy at our arrival.

The female sex here are not brought up to a variety of occupations. In a hundred of them we scarcely find one who can sew: this they leave to the male sex. Fantimani said lately, he wished that we would bring women with us too, who could not but be very useful to their own sex, as examples. I said, I was entirely of the same opinion; but we men must first be convinced that we can live in this country in safety, and then it may be advisable to bring European women."

Nov. 14th. Today Fantimani made an offering. I was astonished at the superstition which he manifested. In this offering he took two goats' horns, and laid them in a tin dish, went down on his knees before them, laid his hands on the goats' horns, and spake with himself. I was gone out a little before, and came home during the ceremony. I asked him what he was about. He replied, "I pray to God, and make an offering for one of my people, who lies sick some miles from hence."

In our Summary Account of the State of the Missions supported by the Missionary Society, given in the number for August, our readers were informed that Messrs. Cran and Desgranges were stationed at Vizagapatam, where they had made themselves acquainted with the Telinga language, in which they preached to the surrounding natives, and into



which they had begun to translate the Scriptures. The last arrivals from India have brought the intelligence of the death of the first mentioned of these missionaries, Mr. Cran, in consequence of a bilious fever with which he was attacked in November last. He died on the 8th of January. He had preached to the natives, in the Telinga language, but a few days before his death. Two other missionaries, Messrs. Gordon and Lee, who sailed for India in May last, have probably joined Mr. Desgranges, at Vizigapatam, by this time. Mr. Desgranges, it is said, derives much aid in the work of translating the Scriptures into the Telinga language, from a converted Brahmin of the name of Ananderayer, who joined himself to the mission in May 1808. In January last, Mr. Desgranges writes, that, "The Gospels of St. Matthew and St. Luke are complete in manus ript, and have gone through the first correction. The Gospels of St. Mark and St. John are begun. I have now four Brahmins engaged in this service. Ananderayer takes the lead in assisting me: the others are transcribers. This work has been impeded lately by the absence of Ananderayer, who has been on a missionary tour for three months, during which he preached the Gospel to great numbers, who heard him gladly. His wife was baptized three months ago. She is under the daily tuition of Mrs. Desgranges, and, I am happy to say, increases in divine knowledge; and her conversation is such as becometh the Gospel. In short, she is an ornament to her profession. There are several other natives under a course of religious instruction. The young people in the schools have advanced much in religious knowledge."

*Society in Scotland for Propagating Christian Knowledge.*

The royal patent incorporating this society is dated the 25th of May, O. S., corresponding with the 6th of June, N. S. 1709. On the 6th of last June, when the first century of its existence was completed, the society met at Edinburgh, when a discourse was delivered before them by the Rev. Sir H. Moncrieff Wellwood, Bart. from Col. iii, 2, in which missions for extending the knowledge of christianity were vindicated with great ability. The sermon, we understand, will be published. The beneficial effects of the society's exertions in promoting civilization, as well as the general interests of morality and religion, in different parts of the country, and particularly in the Highlands and Islands, during a hundred years in which it has been established, have long been felt and acknowledged; and we trust that they will proceed with continued and increasing usefulness, in the same honourable career in which they have hitherto distinguished themselves.

*African and Asiatic Society.*

On Monday, July 17, 1809, the Governors and Friends of this Institution dined together at Free Mason's Tavern. The company was highly respectable, and more numerous than on any former occasion. After dinner, a number of the Africans and Asiatics, objects of this Charity, who had dined in a separate apartment, were introduced to the company, when two of them, in the name of the rest, expressed their gratitude to Mr. Wilberforce, and the Governors of the Society. They very feelingly stated the good which themselves and others had derived from the exertions of the Society, in a

temporal and spiritual view. Their appearance and unvarnished expressions of thankfulness, seemed to afford great satisfaction to all present. Mr. Burt, the Chairman, the Rev. Drs. Young and Duncan, Mr. Macaulay, the Rev. Messrs. Gurney, Wilcox, Jernment, Greig, &c. severally addressed the company, on the Nature, Necessity, Objects, and Operations of the Society. The Meeting was highly gratifying to all present; and a very handsome sum was collected, in subscriptions and donations, before the gentlemen left the room.

#### PUBLIC MEETINGS.

On Tuesday, July 25th, 1809, a small meeting-house was opened at Swanbourn, in the County of Bucks, belonging to the particular Baptist Denomination—Mr. Seymour of Tring preached in the morning from *Isaiah* xlvii, 17, 18; in the afternoon Mr. Gardner of Potter's Bury, from *Psalms* cxviii, 25; and in the evening Mr. Howlett of Long Crindon from *Luke* xv, 5. Messrs. Reynolds, Howlett, and Williams began by Prayer in the different Services of the Day.

A neat and commodious meeting house was opened in the baptist denomination in Shouldam Street, Paddington, near London, on Tuesday the 29th August; on which occasion three sermons were delivered to very crowded congregations. Mr. Martin preached in the morning from *Matt.* xviii, 20; Mr. Keeble in the afternoon, from *Coloss.* i, 10; Mr. Upton in the evening from *1 Pet.* ii, 5. Messrs. Bradley, Shenstone, and Ivimey engaged in prayer.

The Church for whose use this house is erected, has been recently formed, and Mr. Thomas Oughton (formerly a member of Mr. Upton's) has been ordained as their pastor. It now consists of about 36 members, and it is ardently to be wished from the very populous neighbourhood in which they assemble for worship, that this *little one may become a thousand*, and be eminently *a city set on a hill, which cannot be hid.*

On Tuesday, the 12th of September, 1809, the Rev. William Lloyd was ordained pastor of the church, in Southgate, in the county of Middlesex. The Rev. William Whitefoot of Enfield began with reading the scriptures and prayer; Rev. W. F. Platt of Holywell-mount Chapel, London, gave the introductory discourse, and asked the questions; Rev. I. E. Jones, of Silver Street, London, offered the ordination prayer; Rev. Joseph Kerby, of Lewes delivered the charge from *Col.* i, 7; The Rev. Moses Fisher, pastor of the baptist church at Lewes, preached to the people from *1 Thess.* v, 12, 13; and the Rev. Mr. Williams of Bradford concluded the service in prayer. Messrs Bishop and Quigley gave out the hymns.

A Quarterly Meeting was held at Pen'vloed in, Cardiganshire, October 4th, where Simon James and Rowland Williams prayed, Nathaniel Miles, John Davies, and Samuel Breeze preached from *Luke* vii, 4, *Gal.* iii, 13, and *1 Cor.* i, 18. William Richard and Rowland Williams preached the preceding evening from *Jer.* vi, 16, and *Col.* iii, 4.



*Foes who once were Friends.*

When rival nations, great in arms,  
 Great in power, in glory great,  
 Fill the world with war's alarms,  
 And breathe a temporary hate,  
 The hostile storms but rage awhile,  
 And the tried contest ends;  
 But Ah! how hard to reconcile  
 The foes who once were friends.

Each hasty word, each look unkind,  
 Each distant hint that seems to mean  
 A something lurking in the mind,  
 Which hardly bears to lurk unseen;  
 Each shadow of a shade offends  
 The embitter'd foes who once were friends.

That Power alone, who form'd the soul,  
 And bade the springs of passions play,  
 Can all their jarring strings controul,  
 And make them yield to concord's sway;  
 'Tis he alone whose breath of love,  
 Did o'er the world of waters move,  
 Whose touch the mountains bends,  
 Whose word from darkness call'd forth light,—  
 'Tis he alone can reunite  
 The foes who once were friends.

Brighton, Sept. 18, 1809.

T. H. O. M. P.

---

*The Ascension.*

See the mighty God ascending!  
 See him now triumphant rise!  
 Lo! the heavenly Hosts attending,  
 Shout him through the azure skies!  
 'Tis the Saviour,  
 Saints lift up your downcast eyes.

Lo! the shining ranks adoring,  
 On their harps with rapture play;  
 To the gates of Glory soaring  
 Hark! methinks I hear them say,  
 With sweet transport,  
 As they mount the starry way.

'Bless'd Redeemer! we adore thee,  
 'Oh accept the grateful strain;  
 'All dominion, power and glory,  
 'Be to him who once was slain.  
 'Mighty Saviour,  
 'Everlasting be thy reign!



'Now no more the cross shall bear thee,  
 'Nor be cover'd with thy gore;  
 'Now no more the nails shall tear thee;  
 'Thy redeeming work is o'er.  
 'Hallelujah,  
 'Thou shalt suffer now no more.  
 'Lord we'll roam the wide Creation,  
 'Sound it loud where mortals dwell:  
 'Tell to every land and nation,  
 'Thou hast vanquish'd Death and Hell.  
 'Sister Spirits,  
 'Tell the news, to Sinners tell.

FAC.

### List of Lectures, &c. in and near London for November.

- |   |  |
|---|--|
| 1. <i>Wed. ev.</i> Prayer Meeting for the Nation at Mr. Wall's.   | 16. <i>Th. ev.</i> Fetter Lane, Mr. Austin, <i>The church the Lord's portion.</i>  |
| 2. <i>Thurs. ev.</i> Fetter Lane, Dr. Collyer, <i>Sanctification.</i>   | 17. <i>Frid. ev.</i> Sermon to Young Persons at the Pavement, Mr. Greig, <i>The Prodigal Son.</i>  |
| 5. <i>Lord's day M.</i> Artillery St. Mr. Ferey.  | 19. <i>Lord's day ev.</i> Broad St. Mr. Townsend, Union St. Mr. Hutchings, <i>Shakespear's Walk, Mr. Beck, Prescott St. Mr. Ty Thomas.</i> |
| <i>Ev.</i> Broad St. Mr. Collison. Union St. . . . Shakespear's Walk, Mr. Vessie. Prescott St. Mr. Rae.   | 21. <i>Tu. M.</i> Broad St. Mr. Ford, <i>God's Complacency in the Prosperity of his servants.</i>  |
| 6. <i>Mond. ev.</i> Missionary Prayer Meeting, at Mr. Gore's Barbican.  | <i>Ev.</i> Crown Ct. Mr. Waugh, <i>Invitations to the Gospel Feast.</i>  |
| 7. <i>Tu. M.</i> Broad St. Mr. Ford, <i>Growing up into Christ.</i>   | 22. <i>Wed. ev.</i> Prayer Meeting for the Nation at Mr. Knight's.   |
| <i>Ev.</i> Crown Ct. Mr. Greig, <i>Nature, Means, and Evidences of Soul Prosperity.</i>   | 23. <i>Thurs. M.</i> Monthly meeting (Bapt) at Mr. Tim. Thomas', Mr. Button, <i>The Letter to the Church of Philadelphia.</i>              |
| 8. <i>Wed. ev.</i> Prayer Meeting for the Nation at Mr. Townsend's.   | <i>Ev.</i> Fetter Lane, Mr. Collison, <i>Christian decision of Character.</i>  |
| 9. <i>Thurs. M.</i> Monthly exercise (Ind.) at Mr. Clayton's, Mr. Humphrys, <i>The duty and importance of family worship, and the best mode of conducting it.</i> | 26. <i>Lord's day ev.</i> Broad St. Dr. Rippon. Union St. Mr. Dore. Shakespear's Walk, Mr. G. Clayton. Prescott St. Mr. J. Hyatt.          |
| <i>Ev.</i> Fetter Lane, Mr. Nicol, <i>The mutual resemblance of Christians an Evidence of Christianity.</i>   | 28. <i>Tu. M.</i> Broad St. Mr. Humphrys, <i>The Sin of unbelief.</i>  |
| 12. <i>Lord's day Ev.</i> Broad St. Mr. Stephen. Union St. Mr. J. Clayton. Shakespear's Walk, Mr. Hill. Prescott St. Mr. J. Thomas.                               | <i>Ev.</i> Crown Ct. Mr. Upton, <i>the Solemn decision.</i>  |
| 14. <i>Tu. M.</i> Broad St. Mr. Humphrys, <i>What are those things which prevent our profiting by the word preached.</i>  | 29. <i>Wed. ev.</i> Prayer Meeting for the Nation at Mr. Goode's.  |
| <i>Ev.</i> Crown Ct. Mr. Austin, <i>David's victory over Goliath.</i>   | 30. <i>thurs. ev.</i> Fetter Lane, Mr. Townsend, <i>the wedge of Gold and the Babylonish Garment.</i>                                      |
| 25. <i>Wed. ev.</i> Prayer Meeting for the  |  |